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## THE DIAGNOSTIC VALUE OF STANDARDIZED READING TESTS

Modern scientific standardized tests have not infrequently been referred to as "measuring rods" which plumb the depth of a pupil's mastery of a given subject. They are measuring rods and usually something more. For the abilities resulting from a grasp of reading, spelling, arithmetic and the other subjects which are measured by the tests represent complex processes. To analyze these complex responses into their constituent units, and to disclose the accuracy of these single constituent processes, are among the chief functions of effective standardized tests. In thus pointing out the specific points of weakness and of strength in a pupil's mastery of a subject lies the diagnostic value of tests. In the writer's judgment this is their chief value.

The solution of a simple problem in arithmetic calls into play a variety of arithmetical abilities—the ability to add, to divide, to multiply, to handle fractions, to place the decimal point properly. A wrong solution may be traceable to a lack of ability in any one of these distinct processes. It is helpful to the teacher, as it is to the pupil, to locate the specific weaknesses in order that by proper training they may be overcome. In like manner silent reading ability is the composite of at least two distinct factors, rate and comprehension. To determine in which of these processes the pupil is strong or weak is to render possible the application of the appropriate remedy at the place where it is needed. Some pupils in a class may have good comprehension but slow rate of reading; others may have a rapid rate but be poor in comprehension. It is obvious that what is needed here is not uniform treatment for all the members of the class but different training for

each of the two groups to meet the specific weaknesses revealed.

#### FINAL AIM OF TESTS IS TO IMPROVE TEACHING

It is because this fact has not always been recognized that teachers have sometimes been apt to look upon standardized tests as mere playthings, whose whole utility ceased after they had determined whether or not their particular classes reached the norms prevailing elsewhere. Standardized tests are not primarily instruments for the superintendent to check the efficiency of teachers. *They have been devised primarily as aids to the teacher herself, to enable her to increase the effectiveness of her own work. The measure of their usefulness will be the degree to which they diagnose the specific weaknesses of the class, thereby affording the teacher a basis for the intelligent planning of remedial instruction.* If this effect is not secured from the use of tests, it is a question whether their employment is worth the expenditure of the time and money involved.

The knowledge as to how the class averages or norms of one school compare with those in other schools in the same school system or in other systems is interesting and of some value, perhaps, to a principal, inspector, or superintendent. It satisfies a natural curiosity as to how his school compares with another in attainments. It may show him that a certain class is below standard and may indicate, in a vague general way, that something is to be done about the matter. But unless standardized tests do more than this, unless they get down below the surface and reveal wherein lie the specific weaknesses which have pulled the general class average below the prevailing norms, the teacher as well as the supervisory officer is apt to be left very much at sea, as to what specifically is to be done and as to where specifically remedial treatment is to be applied. Unless they diagnose the specific weaknesses and thus furnish valuable cues for the type of instruction needed, standardized tests fall far short of accomplishing the effect which the majority of their authors had in mind in constructing them. Similarly in medicine, a blood test which would reveal only the general facts as to whether or not there existed the proper proportion of ingredients would be far less valuable than the tests which, in case of a lack of proper pro-

portions, would penetrate beyond this general finding and would disclose the specific element—sugar, or haemoglobin, or leucocytes—which was there in undue measure.

#### THE FOUR STEPS IN TESTING

In the use of standardized tests there are four distinct steps which are to be taken before the full benefit derivable from them is secured. First, there is the careful administration of the tests in strict accordance with the directions. Failure to follow the directions may render the entire results of the test inaccurate and incomparable with scores secured under the conditions prescribed.

Secondly, there is the computation of the individual scores and the class average. The fulfillment of this step discloses how each pupil stands in relation to the others and how the class average compares with the standards for that grade. The pupil is generally interested in discovering whether he is above or below the class average and the teacher in seeing whether her class is superior or inferior to the classes taught by other teachers. There has been all too frequently a tendency for teachers to regard the operation as now complete and to stop here. By so doing they deprive themselves of the greatest value which standardized tests may yield. There are two other vitally important steps which must be taken before the real fundamental purpose underlying all scientific testing is gained.

The third step is the interpretation of the scores. This consists in analyzing the lump results into their specific factors, determining the various types of errors and the frequency with which each type occurs. This will enable the teacher to group together pupils who have similar weaknesses and to give to each group the particular type of instruction needed. There will usually be found a number of pupils who display a satisfactory grasp of some portions of the subject, so that to drill these further on that matter will be for them largely a waste of time and energy, though other members of the class may need further drill therein. The teacher is now in a position to focus her attention on the type of weaknesses peculiar to each group. This will save much lost motion and eliminate the class drills no longer needed, the

further use of which usually proves so irksome to the pupils and wearing upon the teacher because barren of results.

#### GRAPHING FACILITIES INTERPRETATION

The process of interpretation will generally be greatly facilitated by plotting on a graph the distribution of the scores, showing both the variability and the groupings into which the members of the class fall. The graph renders perceptible at a glance, disentangled from the confusing minutiae of numerous individual scores, the salient features of the class performance. The central tendency of the whole class and the number of pupils who are above or below the class average is more readily grasped from the chart than from a long column of figures. By presenting the results in this vivid graphic form, not only the teacher but the pupil as well grasps the significance of his individual performance and that of his class. His interest and cooperation are now more readily enlisted to secure an improvement which next time will trace on the graph a better story.

#### PLANNING REMEDIAL INSTRUCTION

The fourth step consists in the planning of remedial instruction and its application where it is needed. In the absence of definite knowledge as to the specific needs of the various members or groups of members in class, the teacher is obliged to guess at what she thinks is the treatment needed. When definite knowledge is supplied, the type of instruction which she has conjectured was needed will frequently have to be modified to meet the needs disclosed. The results of the test replace the previous conjectural basis with a factual basis upon which the teacher can construct the types of treatment actually needed.

This last step represents the culmination, the flowering of the other three. To stop short of this step is to perform all the labor to locate the trouble and then to make no use of the facts discovered by failing to apply a remedy. As W. S. Monroe has aptly pointed out, it would be similar to the case of the physician who made a careful diagnosis of the ailment from which the patient was suffering, but stopped there without prescribing any remedy. The patient would be no better off than before. Similarly a class is likely to continue with



the same weaknesses, making the same mistakes as before, unless the application of corrective treatment is the final outcome of the testing.

This article will treat in particular of the diagnostic value of standardized tests in reading. The four steps outlined above apply, however, not only to tests in reading but to tests in practically all the subjects in the curriculum. Moreover, the technic of planning remedial treatment in reading, on the basis of the results of the tests, will illustrate and will apply, *mutatis mutandis*, to the methods of devising corrective instruction based on the use of tests in the other subjects.

#### STANDARDIZED READING TESTS

Of the two forms of reading ability, oral and silent, it is the latter which is the more difficult to measure and diagnose. The efficiency in oral reading is manifested in an external manner to the teacher and the pupil. The teacher does not stand in such urgent need of assistance here as she does in the case of silent reading. Gray's oral reading test, which is by far the one most extensively used, will be found, however, to be of material assistance in measuring the efficiency, classifying the types of errors, and diagnosing the individual needs. Each pupil is tested individually. The directions are clear and explicit, so that the teacher using the test for the first time is apt to experience little or no difficulty in its administration.

Most of the scientific reading tests have been devised to accomplish the more difficult feat of measuring and diagnosing silent reading ability. For it is here that such scientific aids are especially needed. Moreover, the form of reading which modern research has shown to be the most effective, and which reflection reveals to be most frequently used, is silent reading. The more progressive schools are now beginning to give considerable attention to the development of this important ability. Numerous scientific tests have been devised to measure it. The Silent Reading Tests of Courtis, Monroe, Starch, Thorndike, Gray, Brown, Burgess, Haggerty, and the Kansas Silent Reading Tests are the ones most widely used. All of these recognize that silent reading ability is a composite—the sum of the ability to read with understanding plus the ability to

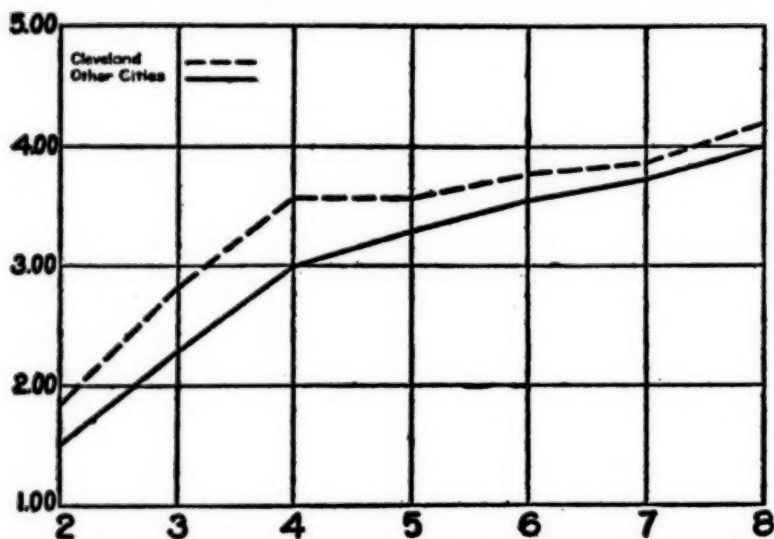


Fig. 1.—Average scores in the rate of silent reading of 1,831 Cleveland pupils and of 2,654 pupils in 13 other cities. Data are for grades from second through eighth. (From Cleveland Survey Report.)

read with varying degrees of rapidity. All the tests seek to measure both comprehension and rate.

Accordingly the results of these tests reveal to a teacher not simply the general fact as to whether or not her class possesses

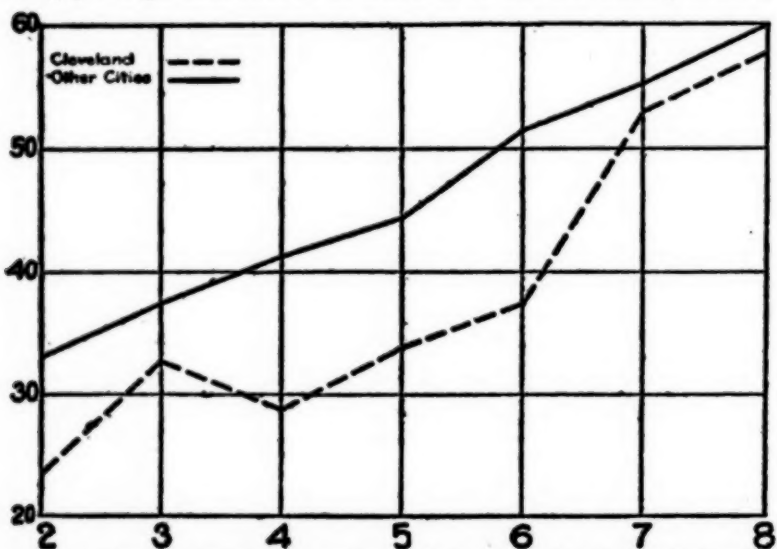


Fig. 2.—Average scores in the quality of silent reading of 1,831 Cleveland pupils and of 2,654 pupils in 13 other cities. Data are for grades from second through eighth. (From Cleveland Survey Report.)

average reading ability, but they dip down beneath that general fact and disclose how the class stands in comprehension and in rate. Thus a class may be found to be good in comprehension but slow in rate, or weak in comprehension and fast in rate.

#### USE OF READING TESTS IN CLEVELAND SURVEY

In the survey of the Cleveland schools it was found that the average rate in all the grades was superior to the standards prevailing in thirteen other cities, while in comprehension the average in all the grades was inferior. These findings are shown in graphic form in Figs. 1 and 2. Fig. 3 shows that in oral reading the Cleveland schools surpassed the norms prevailing in 23 Illinois schools. On the basis of the results of these tests the survey staff was able to point out the need

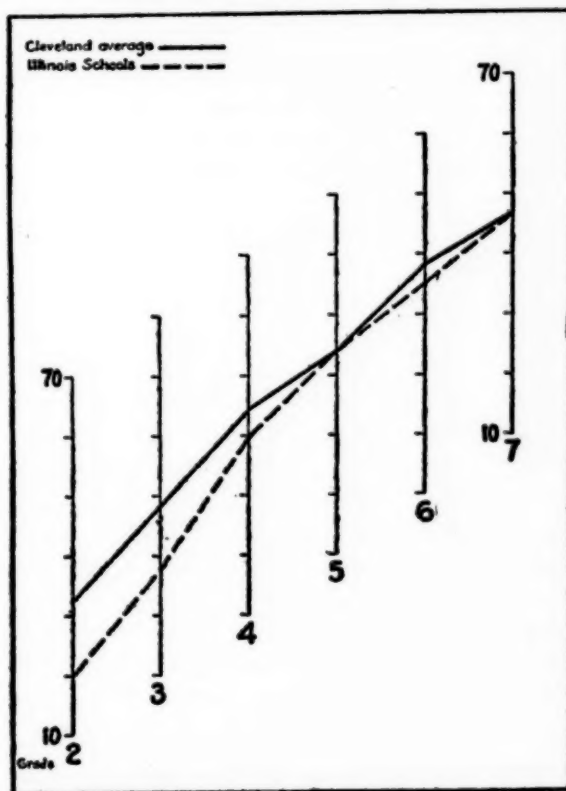


Fig. 3.—Average scores in oral reading in six grades in the Cleveland Schools and in 23 Illinois schools, as determined by Standardized Tests. (From Cleveland Survey Report.)

of a shift of emphasis to the interpretation or thought side in reading as a helpful form of remedial treatment. "There is not sufficient attention," concludes the survey report, "to interpretation in the grades up to the fourth. There is, indeed, a high degree of success in perfecting the mechanical operations, but the ultimate achievement of the schools is below what it should be in quality because the quality is not adequately stressed in the lower grades."

This is a good illustration of the use of test results to form the basis for the planning of remedial treatment to meet the specific weakness disclosed. If the survey had stopped short of this essential step, it is a question whether it would have justified the expenditure involved.

The type of diagnosis just mentioned reveals the central tendencies of the various grades in a school system. The tests disclose the points of relative weakness and of strength. Thus in Cleveland the teachers discovered that in oral reading their classes averaged higher than the norms in twenty-three Illinois schools, while in silent reading their classes were superior in rate but inferior in comprehension.

#### DIAGNOSIS OF INDIVIDUAL NEEDS

There is another type of diagnosis in which the attention is focused upon the performances of the individual members of a class. In this case, the class, instead of the school system as a whole, is the large unit in the investigation. The variation within the class, the types of errors made, the groupings into which the pupils fall are here the focal points.

Thus after administering a standardized silent reading test, the teacher is apt to discover that the pupils fall into groups of those who are: (1) slow in rate but good in comprehension; (2) slow in rate but poor in comprehension; (3) medium in rate and medium in comprehension; (4) fast in rate but poor in comprehension; (5) fast in rate and good in comprehension, besides many of the intermediate combinations of the two elements of rate and comprehension.

#### DIAGNOSTIC READING CHARTS

The diagnostic chart to be used in connection with the Courtis Silent Reading Test is shown in Fig. 4. When the

teacher plots the distribution of the pupils' scores on the chart, the diagnosis of the weaknesses and the grouping of pupils needing similar treatment is automatically disclosed. With the use of such a chart it becomes a rather simple matter for the teacher to interpret the scores of the class and to perceive the various types of treatment needed.

Similar in principle to the Courtis chart, but differing in some particulars, is the chart designed by C. R. Stone and shown in Fig. 5. The chart is so constructed that on the basis of the 320 eight-grade pupils tested, 50 per cent are calculated to fall in the medium comprehension division, 25 per cent in the inferior, and 25 per cent in the superior comprehension.

Index of Comprehension.

Diagnosis		Guesswork		Comprehension poor; additional training needed						Comprehension satisfactory	
Questions Answered	Total	Less than -5	-5 to +5	6-39	40-69	70-79	80-84	85-89	90-94	95-99	100
70											
65											
60											
55											
50											
45											
40											
35											
30											
25											
20											
15											
10											
5											
0											
Total											

Rate of work satisfactory

Diagnosis: Rate of Reading too slow. Additional training needed.

Median Number of Last Question Answered \_\_\_\_\_ Median Index of Comprehension \_\_\_\_\_  
 Total Number Taking Test \_\_\_\_\_ Number Marked I. N. F. \_\_\_\_\_

Fig. 4.—Diagnostic Chart to be used with Courtis Silent Reading Test.

sion division. The same proportions apply to the rate divisions. This proportioning parallels the normal distribution curve. In Fig. 5 is shown the actual distribution of the 37 eight-grade pupils on the basis of Stone's newly devised test. The chart shows that the class average in rate, 390 words per minute, is above the standard, 245; while in comprehension its average of 10.6 is slightly below the city average of 11.4.

Perhaps of even greater consequence than the disclosure of the central tendency of the class in both rate and comprehension is the graphic distribution of the pupils into groups of comparative homogeneity. The teacher can see at a glance the pupils who need training in speed, and those who on the other hand need training only in comprehension. Thus the nine pupils falling into the rapid inferior group need prac-

RATE	Comprehension																						
	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19		20	
500 & above								.	.	.	.	.	.										Rapid (25%)
480-479									.														
460-479																							
440-459							.			.													
420-439						.																	
400-419												.	.										
380-399		.					.				.	.											
360-379															.	.							
340-359													.	.									
320-339											.	.		.									
300-319																.	.					Medium (30%)	
280-299																							
260-279									.	.			.	.									
240-259																.	.						
220-239																	.	.		.			
200-219															.	.							
180-199									.	.			.	.									
160-179										.	.												
140-159																							
120-139																							
100-119																						Slow (25%)	
Below 100																							
	Inferior (25%)										Medium (30%)					Good (25%)							

Fig. 5.—Diagnostic Reading Chart showing distribution of 37 pupils in eighth grade class in a St. Louis school. (After Stone.)



tice in slow, thoughtful reading with the emphasis on the meaning of the content. Their rate is entirely satisfactory, but they must be told to read no faster than they can understand.

When the same silent reading tests were applied to another eight-grade class in a different school in St. Louis, the diagnosis revealed a radically different condition. The distribution of the pupils on the diagnostic chart is shown in Fig. 6. Instead of being fast in rate and poor in comprehension, the central tendencies are just the opposite. In comprehension the class medium 13.0 is appreciably above the standard, while in rate the class medium 202 is considerably below. A glance at the two charts reveals instantly and vividly the striking difference in the character of the reading abilities of the two classes. Not less cogently do they indicate the need of radi-

RATE	Comprehension																						
	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19		20	
500 & above																							Rapid (25%)
480-499																							
460-479																							
440-459																							
420-439																							
400-419																							Medium (50%)
380-399																							
360-379																							
340-359																							
320-339																							
300-319																							Slow (25%)
280-299																							
260-279																							
240-259																							
220-239																							
200-219																							Inferior (25%)
180-199																							
160-179																							
140-159																							
120-139																							
100-119																							Good (25%)
Below 100																							
	Inferior (25%)										Medium (50%)					Good (25%)							

Fig. 6.—Diagnostic Reading Chart showing distribution of 42 pupils in eighth grade class in a St. Louis school. (After Stone.)

cally different remedial training. In the previous chart, Fig. 5, the pupils' scores as represented by the dots tended to congregate toward the upper left-hand corner, the division of rapid, inaccurate readers; while in this chart the tendency is to fall toward the lower right-hand corner, the grouping of slow, accurate readers. A comparison of the two charts discloses that in the first class tested there are nine pupils in the section of rapid, inaccurate readers and none in the slow, accurate group; while in the latter class there are none in the rapid, inaccurate division and seven in the slow, accurate section.

It seems apparent that in the latter class the teacher has emphasized thoroughness at the expense of rate. Without sacrificing in any way the quality of the comprehension, the teacher should give them exercises which would gradually speed up their rate to at least the prevailing standards. There is overwhelming experimental evidence to show that this can be done without impairing the comprehension.

#### BENEFICIAL RESULTS OF CORRECTIVE TREATMENT

An interesting illustration of the beneficial results of properly planned remedial instruction based on the standardized test diagnosis is shown in Figs. 7 and 8. The pupils in the Gardenville School in St. Louis in all the grades above the second were given Form II of the Monroe test in May, 1919. When the results were tabulated it was discovered that in rate all the grades were above standard, while in comprehension all the grades except the fourth were below.

"The results shown by the test," says Principal Stone, "were made the basis of a teachers' meeting. In discussing the reasons why the classes as a general rule were above standard in rate and below in comprehension, it was concluded that this was due to carelessness, working too rapidly, failure to check up or to verify answers, and to a lack of training in the type of comprehension involved. It was made clear that the problem of the school, especially above the fourth grade, was to work for accurate comprehension in reading and study under the stimulus of a time limit. During the last school year, a number of meetings have been held for considering the reading problem. Two were given to the problem of getting the pupils to check up in their reading, by verifying through re-reading

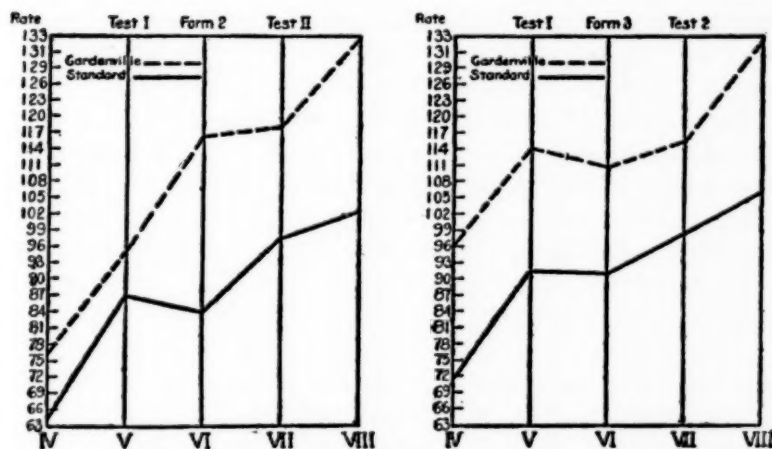


Fig. 7.—Graphs showing comparison of scores in rate of reading of pupils in Gardenville School, St. Louis, with scores achieved after one year of remedial treatment. (After Stone.)

as much as was necessary. Exercises for developing facility in quick, ready grasp of a fact or relationship expressed, and for developing the habit of checking up quickly and accurately, were formulated and used in the rooms."

In May, 1920, after a year of corrective treatment, Monroe's test with a form containing different content matter was again administered to the pupils. The results of this second test, as presented in Fig. 8, show distinctly the effects of the properly directed emphasis in the training. In rate all the grades are

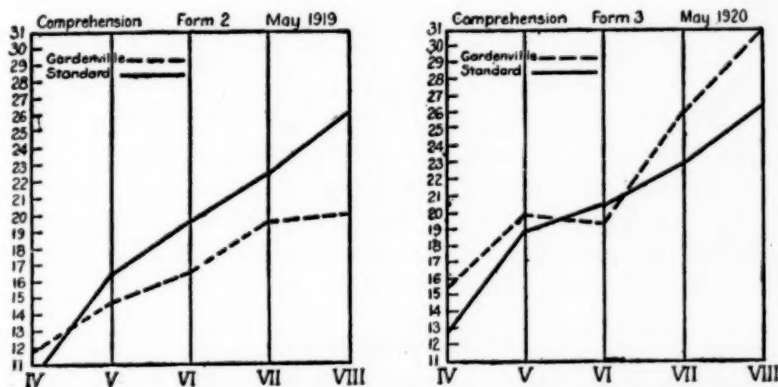


Fig. 8.—Graphs showing comparison of scores in comprehension in reading of pupils in Gardenville School, St. Louis, with scores achieved after one year of remedial treatment. (After Stone.)

still above standard, with improvement in the lower grades being especially marked. The success of the training in meeting the specific weakness disclosed in the previous test—namely, the poor quality of the comprehension—is evidenced by the improvement in comprehension in every grade. Instead of being considerably below standard, as they were last year, every grade except the sixth is now considerably superior to the standard. The exception of the sixth grade is attributed by Stone to the fact that these pupils were taught by inexperienced teachers, though even here an improvement over last year was secured. The marked improvement in comprehension in every grade clearly demonstrates the wisdom and effectiveness of modifying the conventional instruction to apply corrective treatment where it is needed.

From this study Stone concludes:

The individual teachers should make careful analyses of the showing of their classes on each particular test. Interpretation of the results should be to improve plans for classifying and instructing the pupils in accordance with individual abilities, attainments, and needs. Teachers should learn to diagnose individual cases of weakness and provide suitable remedial treatment.

#### INDIVIDUALIZING THE INSTRUCTION

For the purpose of remedial treatment, pupils should be placed in the groups of the nearest homogeneity. He will then receive instruction adapted to his individual needs. For, if there is any one thing which scientific investigations in educational psychology during the last two decades have demonstrated with convincing certainty and force, it is the existence of wide individual differences among the pupils in the same class. The two extremes in a class will differ not infrequently as much as three or more grades apart. The pedagogical corollary of this psychological finding is to effect a corresponding individualization of the instruction—instruction that recognizes facts as facts and adapts itself accordingly.

#### CONCLUSIONS

The two charts, Figs. 5 and 6, showing the wide difference in the character of the reading ability of two eight-grade classes in the same school system, reveal strikingly the diagnostic

value of standardized reading tests. With an objectivity and a total absence of personal caprice and bias that disarm criticism or resentment, the tests reveal to the pupil, as well as to the teacher, his specific individual weaknesses thus enabling him to overcome them. There can be no basis for the suspicion that the teacher underestimating his ability is giving to him unduly low marks. For the tests standardized on the basis of the performances of many thousands, even hundreds of thousands of pupils, are administered to him in an impersonal manner under precisely the same conditions that they are given to all the other members of the class.

The diagnostic charts presented in this article demonstrate, more vividly and forcibly than words can express, the wide differences in the needs of members of the same class. They demonstrate conclusively the weakness of the practice of giving uniform training to all the members of the class, when there exists such marked variation in the specific needs of the different groups. It is somewhat different to the case of the physician who would give to his patients suffering from such different ailments as rheumatism, lumbago, bronchitis, neuralgia and sore eyes, the same prescription, the same uniform type of treatment. It is an eloquent and a convincing story which the diagnostic chart tells, and not the least of its virtues is that it narrates the story in so graphic and vivid a language that even he who runs, can read and understand.

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## THE DOGMATIC CONTENT OF THE ADVANCED RELIGION COURSE

Dogmas, like the human mind, may be studied in their static and structural aspects or in their dynamic and functional aspects. We may have a functional theology as we have a functional psychology. We may ask what dogmas *are*, or we may ask what dogmas *do*.

The advocates of creedless religion answer the latter question with a sweeping negative. Dogmas, they say, do nothing; they are fifth wheels, if not indeed drags. Live your life according to high moral standards, our emancipated brethren admonish us, and it does not matter what you believe or whether you believe anything at all.

As Catholics, we beg to differ. Moreover, our Catholic answer to the question, What do dogmas do?, has an intimate bearing upon the answer to the further question, What should be the dogmatic content of an advanced religion course? For if the aim of Catholic religious education is to get our students to live the Catholic ideal of love of God and neighbor, the determination of what their dogmatic faith contributes to such moulding of their lives becomes a matter of primary concern.

Using, then, the words "dogma" and "dogmatic truth" to include both worship in the sense of grace, prayer, and the sacraments as well as dogma in its more restricted sense, let us inquire, What do dogmas do?

Why has God revealed to us certain supernatural truths? Are such revealed truths simply divinely set tests of our intellectual humility? Are they anticipatory illuminations of the intellect lighting the way for the fuller illumination that is to come when we shall see God face to face and no longer as in a glass darkly? Are they affectionate self-revelations from God, vouchsafed to us on the principle that we "reveal" ourselves to those whom we love? The discussion of these questions would carry us far afield into speculative theology.

We may instead simplify our educational task by confining our quest to the less ambitious and more tangible question: What do dogmas do in helping us to live our Catholic lives, in helping us towards the goal of being perfect as our heavenly Father is perfect? What, so to speak, is their religious educa-



tional function? On the answer to this question hinges the determination of the dogmatic content of religious educational instruction.

So far as dogmas relating to grace, prayer, and the sacraments are concerned, their function is quite obvious. The spirit is willing but the flesh is weak, and these dogmas tell us how to go about getting from the author of all good things that tonic of the soul which we call grace, that assistance from on high which strengthens the spirit against the weakness of the flesh and helps us live up to our Catholic moral ideal.

As regards dogmas understood in their more restricted sense, the answer does not lie so close to the surface. We shall therefore, in approaching the question, choose for analysis and study some concrete examples.

"The world," wrote Lecky, "is governed by its ideals, and seldom or never has there been one which has exercised a more profound and, on the whole, a more salutary influence than the mediaeval conception of the Blessed Virgin. . . . No longer the slave or toy of man, no longer associated only with ideas of degradation and sensuality, woman rose, in the person of the Virgin Mother, into a new sphere. . . ." This age-long historical and educational influence exercised upon the lives of countless Catholic multitudes by the ideal of the Virgin Mother of Christ has been exercised by reason of the accumulating dogmas that have built up and enriched that ideal. These dogmas are those of Mary's divine motherhood, of her Immaculate Conception, of her sinlessness, of her virgin maternity, of her perpetual virginity, and of her freedom from even the bodily corruption of the grave. Her divine Son showered upon His Mother privilege upon privilege, purity upon purity, and out of the resulting wealth of dogmas, heaped, so to speak, one upon another, has grown the star-white and radiant ideal of Mary's virginal chastity and maternal loveliness. By what process has this ideal become the dynamic uplifting force that it has been?

Do you think that the average lay Catholic can define clearly each of these various doctrines and dogmas concerning the Blessed Virgin? In 1918, and again in 1920, the writer's colleagues and he gave a surprise test of elementary catechism questions to unselected groups of Catholic college students, 436 students in all. These groups would probably represent a

fair cross-section of the general Catholic population. Among the questions was, What is the Immaculate Conception? Of the 436 students, 264 or 60.5 per cent answered correctly, 19 or 4.3 per cent hazily, and 153 or 35.1 per cent quite incorrectly. Yet all these students had, as has the average Catholic, a very clear vision and impression of the radiant purity of Mary, a vision and impression that serves in their lives as an inspiring and dynamic ideal. The energizing ideal remains as an abiding after-image or after-impression, even though the perhaps once known and memorized definitions of the various Marian dogmas have suffered more than a sea-change. Some of the scaffolding has fallen, but the temple walls remain.

In other ways, too, has the devotion to Mary, founded upon dogma, influenced and educated our Catholic lives. Devotion to Mary has enabled religion to utilize and capitalize and, shall we say, sublimate towards a supernatural purpose and activity the natural filial-to-mother sentiment and the normal reverence for motherhood that are common to humankind the world over and that are such potent influences upon better and higher living. Devotion to her has also enabled religion to capitalize and build upon the natural deep-seated respect for pure womanhood that is hidden in the heart of even the profligate and the degenerate. Devotion to her has, moreover, energized our imitative tendencies.

Let us analyze another dogma, that of the Incarnation. The feast of the Incarnation, March 25, is passed over each year almost unnoticed so far as the great mass of Catholics is concerned, and even in the official liturgy of the Church it ranks below the feast of Christmas. Yet from the purely dogmatic standpoint, the Incarnation is immeasurably more important than the Nativity. But the Incarnation has no great human appeal, while the Nativity has. The birth of the helpless divine Infant touches off and activates the powerful parental and protective impulses within us, and through them draws us closer to Christ. Had the Son of God come on earth in full adulthood, the Incarnation would still have been a strong religious motive for conduct, a motive that would have had a predominantly rational pull, a motive that could be formulated about as follows: If God so loves me as to become man for me, I should love Him in return. But, coming as Our Savior did as a helpless infant, the Incarnation and Birth give not only a

rational appeal but also an affective, instinctive appeal, a tug at the very heart-strings of humanity.

Here, then, in the Incarnation and Birth of Christ we find dogma providing two psychologically distinguishable motives or types of motivation, one in which the motive power or driving force is derived from a conscious or reflective appeal to our reason or rational will, the other in which the driving force is derived from an appeal, often not consciously recognized or adverted to by us, to the parental, protective, and sympathetic impulses of our instinctive or quasi-instinctive nature. The two types of motivation blend and mutually reinforce each other, and so tie us to Our Lord with their twined strands, and urge us to love both God and man the more deeply. Parenthetically, may we not add, that if the Divine Educator *par excellence*, through his dogmatic revelation, utilizes and builds upon human instinctive driving forces, should we have any hesitation in doing so in our own halting technic for soul-training and religious education?

The great dogmas of the future life are at the same time an appeal to the rational will on the ground of prudence and enlightened self-interest and an appeal to the instinctive craving for well-being, self-preservation, and happiness. The dogma of creation is the rational basis of the motive of duty, while the related dogmas of divine omnipresence and omniscience builds upon and turns to supernatural purposes the natural, and apparently instinctive, human craving for approval and shrinking from disapproval. And so one could run through the whole of Catholic doctrinal teaching and multiply illustrations evidencing the fact that dogmas furnish a motive power, a driving force, a dynamic motivation, which impels us to live up faithfully to our Catholic ideal of life.

Dogmas, then, provide the supernatural motivation of conduct. Such motivation, moreover, appears to be of at least three types, which we may call for convenience, and without pressing the technical psychological meaning of the terms, rational, imaginative, and instinctive. The rational or reflective motivation of self-interest is provided by such dogmas as immortality, judgment, heaven, and hell; that of duty by the dogmas of God and creation especially; that of gratitude by such dogmas as those of Providence, the Incarnation, and Redemption; that of love particularly by the dogmas of the divine Fatherhood,

the brotherhood of Christ, the indwelling of the Holy Spirit, and the Trinity. Imaginative motivation is exemplified in the ideal of Mary, Virgin and Mother. Instinctive motivation is illustrated in all of the above examples of dogmas that touch off and stimulate and sublimate either instinctive forces and impulses within us or else those instinct-habit consolidations and acquired tendencies which are genetically related to or which closely resemble instinctive forces proper.

Dogmas mould theoretic ethical codes. A man's ethical standards are almost inevitably influenced by his religious faith or his philosophy of life. The Protestant Reformation, for instance, produced profound changes in the thitherto prevailing ethics of the family and property. The philosophy of modern socialism or rationalism has induced even more radical changes. What one believes will ultimately and in the long run determine the concrete principles and tenets of his moral code. This is the intellectualistic dynamic nexus between dogma and morality. But not less dynamic is the voluntaristic or affective and volitional tie between the two. An agnostic or atheist must fall back upon the purely humanistic motives of conduct. A Catholic has these and the supernatural motives to boot. Furthermore, the humanistic driving forces are integrated, sublimated, reinforced, and strengthened by the Catholic supernatural motives derived from dogmas.

We may now sum up in one sentence what has been a rather tedious even if unavoidable discussion. As moral teaching provides the *ideal* of conduct, so prayer and the sacraments provide the *means* of grace that help us to attain that ideal, while dogmas proper provide the *motives* that urge and impel us to live out the same ideal.

What then is the bearing of this conclusion on the dogmatic content of the religion course? If the educative function of dogmatic truths, understood in their broader sense, is to provide the supernatural helps and motives of conduct, may we not make the inference that the primary aim of dogmatic instruction should be to reinforce and enhance the motivating power of beliefs and to direct the student in the most fruitful use of the supernatural means of help from God. It is in accordance with his general principle that content and method of presentation should be determined. The following para-

graphs contain some scattered suggestions along this line.

1. The major stress should be put upon the great central motivating Catholic dogmas, and the minor dogmas should be grouped with this end in view. Take, for instance, the dogmatic cycle or cluster relating to the Redemption. We have therein the simple nuclear heart of the dogma, namely, that God so loved us as to become man and die for us. The rudest mind realizes that greater love hath no man for another that he lay down his life for his friend. Secondly, the nuclear truth is explained and enriched in content and vividness by the organically related truths concerning original sin and the fall, actual sin, the preparation for and birth of the Savior, the life and personality of Christ, the circumstances of His passion and death. With apologies to the etymologists, may we call these the peri-nuclear dogmas? Thirdly, theology discusses in connection with the Incarnation and Redemption certain questions regarding the hypostatic union such, for instance as that of the two wills in Christ, questions around which revolved so many of the Christological heresies of the early and later centuries. Such truths we may call protective or defensive dogmas.

Thus, just as the biological cell is built up of the nucleus, the surrounding cell-substance, and the protective cell-wall, so many dogmatic cycles have three aspects—the nuclear, the sustaining peri-nuclear, and the defensive or protective.

In our dogmatic instruction the greater emphasis should be put upon the nuclear truth and its peri-nuclear explanation and content. There would be little if any educative value in explaining, for instance, many of the early heresies regarding the hypostatic union. The conciliar definitions that vanquished most of these early heresies were measures of defense which the Church took with reluctance and as a last resort to parry attacks that would eventually have struck a deadly blow at the very heart of the nuclear dogmas themselves.

Again, as regards the "peri-nuclear" explanation of the dogma, technical dogmatic theology, on which our advanced religion textbooks are pretty closely modeled, gives little attention, say, to the circumstances of the birth and passion in treating of the Incarnation and Redemption. Yet these circumstances are of paramount motivating value, as we have seen. In general, the explanation of the Incarnation and



Redemption should be modeled much more closely upon the Gospel account than, as at present, upon the standard textbooks of dogmatic theology.

Technical theology says little explicitly about the Fatherhood of God, a great central motivating dogma. The subject does not permit perhaps of technical intellectualistic treatment. Likewise, most of our advanced religion textbooks, while covering in detail the attributes of God, scarcely if at all mention His Fatherhood. What a contrast to our Lord's dogmatic pedagogy!

2. Definitions are not the be-all and end-all of dogmatic instruction. As we have seen in discussing the dogmas regarding the Blessed Virgin, the imaginative or impressionistic ideal is active as a motive, even where the exact nuances of dogmatic definition cannot be distinguished with theological precision. This is no brief for vagueness or impressionism in teaching, but is rather a word of encouragement to those who fret because the exact definitions learned today in class will soon be forgotten after—if not long before—the boy or girl has graduated from high school or college.

Scientific theology must exist to analyze, define, systematize, and correlate dogmatic truths. There must be definitions somewhere—definitions clearly set forth in strict theological terminology, definitions known and firmly grasped by technical theologians, definitions embodied and safeguarded in the official literary sources of Catholic tradition. But is an absolutely exact theological and technical knowledge and retention in memory of many such definitions a necessity for the lay Catholic man or woman? If so, the early Christians must have been seriously handicapped, for we know how few definitions beyond those in the Creeds were part and parcel of their religious education. If so, many a simple soul in our American parishes would have scant chances of entering the Kingdom of Heaven.

It is not always the intellectual precision of thought so much as the vivid and vital effective grasp of the nuclear and perinuclear truths that gives the real dogmatic motive for conduct. The important aim in our Catholic dogmatic teaching is not to turn out amateur theologians who can answer every definition in the advanced religion textbook, nor to turn out amateur apologists who can answer every question non-



Catholic inquirers can put, but to turn out boys and girls who have gotten the habit of making doctrinal truths the vital motives for loving God and their neighbors.

3. In dogmatic instruction, some account should be taken of age and sex interests, instincts, and trends of the students. In the advanced religion course, for instance, less attention need ordinarily be paid to Baptism and Confirmation, as most of the students will already have received these sacraments. On the other hand, the sacrament of matrimony should be treated with considerable fullness, as should also such kindred subjects as choice of mate, courtship, conventions and liberties, impediments, practical procedure for arranging with the pastor for a wedding, and, if time permits, something on the care and education of children.

Again, in dealing with boys of early adolescence—of the “gang age”—should we stress the passive life and virtues of Christ culminating in His passion and death, or should we stress the active aggressive life and virtues of Christ culminating in the triumph of His Resurrection? The writer would incline to the latter alternative. In teaching girls, perhaps the former is the better method.

4. The treatment of dogmatic truths should emphasize the higher motives of conduct. On the one hand, these higher motives of duty, gratitude, and love are usually attainable in greater or lesser degree by the average lay Catholic, at least as combining with or tingeing the lower motives of self-interest. On the other hand, there is no little danger that our boys and girls, if content with the lower motives, will fall even below the required level of attrition or imperfect love. And if they fall below this level, even good faith and ignorance are of no avail. In the surveys referred to on a preceding page, 422 college students were asked to answer the following question: “Is the disposition represented in the following statement sufficient for Confession: ‘If there were no heaven and no hell, I wouldn’t bother my head about God’s commands, although since heaven and hell exist I repent’?” While the question is slightly open to misinterpretation, the results of the surprise test were disturbing, not to say alarming. Of the 422 students, 262 or 62.1 per cent answered correctly; 14 or 3.3 per cent were hazy; 146 or 34.6 per cent answered incorrectly.

5. Into dogmatic instruction should be frequently and inconspicuously interwoven the moral implications and applications of the dogma under consideration. A similar point was stressed in the writer's article in last month's REVIEW and need hardly be gone over again. A paragraph labeled "Practice" or "Application" tacked on to the end of the dogmatic chapter is too obvious, not to say irritating or nugatory. The moral implication or application should tie naturally into the body of the chapter and should grow organically out of the current treatment of the topic. A "Let us resolve" at the end of the lesson or chapter makes a somewhat dull appeal to the adolescent mind and will.

In concluding, the following outline is suggested tentatively for the dogmatic section of the advanced religion course:

- (a) Perfect and imperfect love of God.
- (b) Immortality of soul. Judgment, heaven, hell, purgatory. (Motive of self-interest, hope, prudence.)
- (c) God our creator and Father. Providence. Trinity. Angels. (Chief motives, duty and love.)
- (d) Fall, Incarnation, and Redemption. Mary, Virgin and Mother. (Chief motive, gratitude.)
- (e) Review of dogmas as giving motives of self-interest, duty, gratitude, love, and so forth.
- (f) Grace, sanctifying and actual.
- (g) Prayer. Communion of Saints.
- (h) Sacraments; in general; in particular, especially Penance, Communion, and Matrimony. Indulgences. Sacramentals.
- (i) Mass and liturgy thereof.
- (j) Review of means and helps given us through prayer, sacraments, and Mass to uplift and strengthen our motives for fidelity to love of God and neighbor.
- (k) Faith, its intellectual and volitional effects upon conduct; its birth, growth, and preservation in the individual life.<sup>1</sup>

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<sup>1</sup> NOTE.—This outline does not differ materially from that followed in most of our currently used textbooks. In fact, the methods of presentation advocated in the above article are in the main quite compatible with the use of the extant textbooks. Should any readers of this article be interested in detailed plans for adjusting the method advocated to textbooks now in use, the writer will gladly on request suggest plans in a future number of the CATHOLIC EDUCATIONAL REVIEW.

## HINTS AND HELPS IN CHURCH HISTORY

That reading maketh a full man is as true now as it was in Baconian days. Every conscientious student must indulge in deep, wide reading. But this obligation rests more heavily on the instructor in Church History than upon others. The subject finds a place in our curriculum not only because of its high cultural value but because it is so closely connected with Catholic dogma. "That a theologian," says the trustworthy Melchior Canus, "should be well versed in history is shown by the fate of those who, through ignorance of history, have fallen into error. . . . Whenever we theologians preach, argue or explain Holy Writ, we enter into the domain of history."

To be deep in history is to be Catholic. "The Catholic sees Europe from within," asserts Hilaire Belloc. Hume and Gibbon in recent years have passed into the rank of second class historians merely because modern research has proved untrue some of their utterances on ecclesiastical matters. The Church is coming into her own in the world of history as in other fields of knowledge. If access to first sources is impossible for the average teacher, advantage should be taken of the best standard authors. Among these Catholics are not mediocre. With pardonable pride, among the moderns we claim the author of "Europe and the Faith." None of us can afford to miss the message of Hilaire Belloc in this epoch-making book.

"The Church is Europe," he tells us. The Church is more than Europe. On the first Pentecost the Church received for her heritage all nations. The dawn of that day ushered in the heroic age of Church History. Our source book for the nascent Church is the *Acts of the Apostles*. Under the hand of a masterly teacher its twenty-eight chapters become animated with men and women drunk, not with new wine, but with the Holy Spirit. The *Acts* is vibrating, throbbing with hearts all on fire with the love of God. The mystic, the supernatural, the adventurous abound in its pages. If presented properly, they make a powerful appeal to the average American with his love for the unknown. The sacred words of

Holy Scripture lose none of their elegance and dignity when suggesting that human touch of nature which makes the whole world kin. While scanning these pages we, as it were, clasp hands with those who rejoiced that they were counted worthy to suffer something for the name of Jesus.

In all literature there is nothing more dramatic than the conversion of St. Paul. What more pathetic than the cure of the lame man at the beautiful gate of the temple by the healing glance of Peter and John? Who can repress a smile at drowsy Eutychus of Troas slipping out of a third-story window with such a thud that he gave St. Paul an opportunity to perform one of his most stupendous miracles and thus make reparation for an unduly long sermon? The zeal of Stephen is equaled by the sympathy of Paul and the piety of Philip. All this is history in the truest sense of the word. It is more. It is the philosophy of history. It is a revelation of that nature by which all history is made.

Our labors will not be in vain if by an acquaintance with the *Acts of the Apostles* we can engender enthusiasm for this first century of the Christian era. Love for and familiarity with the Inspired Word is an aid in oral and written English. If the instructor in Church History is able to correlate the matter with language work, she can double the educational value of her efforts. Help may be found in "The Story of the Acts of the Apostles," by Father Lynch, S.J. No one can afford to be unfamiliar with the four volumes from the pen of the learned Abbé Fouard. Good biblical maps can be obtained from Burns and Oates, London. If these are not available, any satisfactory maps for ancient history will serve the purpose. Besides showing the topography of the Holy Land, they will reveal how easy and natural it was for SS. Peter and Paul to cross the Mediterranean and reach the opposite shores of Greece and Italy. Their entrance into these centers of civilization is a striking instance that, in the course of human events, the cross follows the flag. The break with the synagogue, so ably explained by Abbé Fouard, was the declaration of independence for the Church.

The Catholic Encyclopedia is amply supplied with pictures to illustrate the heroic age of the Church. Many of the Perry

pictures also can be used with profit. The class of an ambitious teacher will be enriched if she is familiar with "The History of Rome and the Popes in the Middle Ages," by Hartman Grisar, S.J. Its scientific treatment of the subject, with its accurate maps and uncommon illustrations, render it invaluable to every serious student of history.

The age of the martyrs followed the advent of Peter in the capital of the Roman world. In Church History three centuries are but a short span. Yet in those three hundred years more than seven million men, women and children made the great sacrifice for the Faith. Who can read, without emotion, the story of those whom Lionel Johnson bids us—

See, the fair chivalry come, the companions of Christ!

White Horsemen, who ride on white horses, the knights of God!

They, for their Lord and their Lover who sacrificed

All, save the sweetness of treading where He first trod!

The blood thus copiously shed watered the seed of Faith so that it took deep root in the land of Caesar and Constantine. The political accomplishment of this momentous fact is the subject of an invaluable pamphlet of forty pages, published by the Catholic Truth Society of Ireland. Its three monographs by able Irish scholars warrant the title "From Peter to Constantine." Its nominal price places it within the reach of all. Very Rev. John Blowick, D.D., the author of the third section of this priceless little volume, shows how the Edict of Milan changed the face of ecclesiastical affairs for the early Christians. The empire gained more from the Church than the Church gained from the empire. Gibbon's assertion is false when he says that the Church spread because it had the support of the empire. Before freedom of worship came to them, for three hundred years, the Church daily increased in numbers because of the truth of her doctrine and the divinity of her Founder. In subsequent centuries she claimed to be what she was not because of the so-called Donation of Constantine, or the undoubtedly False Decretals, but because of the divine origin of her sacred trust.

During the first five centuries of the Church there arose those Doctors and Fathers of the Church who wrought so

well in the making of her dogma. From their writings has been woven our exquisite fabric of Christian doctrines the development of which is so delicately outlined in "The Development of Christian Doctrine." This last book, written by Newman before his reception into the Church of Rome, bears the mark of that careful analysis which characterized every work which left the hands of its celebrated author. Familiarity with the writings of the great Oratorian Cardinal will richly repay the time spent in their perusal.

With his gifted pen he shows us in his "Historical Sketches" the wanderings of Athanasius, the struggles of Gregory, the conflicts of Augustine, the labors of Jerome. The delicate charm of Demetrias would be lost under a less artistic treatment. Indeed a few passages from the prince of English prose may serve to vitalize what might otherwise be a dull lesson. The name of Augustine introduces us to that classic of patristic literature, his "Confessions." Happy they who can read it in the original! Any teacher who can make a class appreciate this subtle piece of self-analysis, with its burden of sin and sorrow, prayer and praise, with its freight of mother love and saintly pleading, has not fruitless labor.

The Life of St. Augustine and of St. Jerome furnish two volumes of the Saints Series, which may be obtained from any good publishing house in this country. The story of the Lion of Bethlehem is by far the most instructive and interesting of this scholarly series of saints' biographies. It would be difficult to find a better description of the famous *Domestica Ecclesia* on the Aventine and the renowned women who graced its walls. Many a gem of Catholic literature has for its theme characters or events that distinguished the first five hundred years of the Church. Among these "Faus-tula," by John Ayscough, does not deserve to be slighted.

The heresies of the period can be presented as treason to the Church. These dead branches have today a counterpart in Protestantism. Reference should be made to the celebrated article of Cardinal Wiseman, "The Schism of the Donatists," which appeared in the *Dublin Review* for September, 1839. The far-reaching results of the article on the Protestant ranks in Oxford is a powerful example of the apostolate of the press.



Although we have called this the Age of Apostles, the heroic age of the Church, every epoch of ecclesiastical history is heroic, the twentieth century as well as the fifteenth, and the fifteenth not less so than the fifth and the first. The Church still has her martyrs and her missionaries, her doctors and her confessors, her apostles and her theologians. The Far East and the Near East, the frozen north and the torrid south are her far-flung battlefield. This warrants our introducing ecclesiastical current events into our Church History course. There is no dearth of literature on this subject. Every diocese in the country can boast of its own paper. Religious magazines and foreign mission periodicals abound. The weekly news bulletin issued by the N. C. W. C. offers profuse matter for the instructor who glories in the Faith of our fathers.

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## CITIZENSHIP AND HEALTH

During the week of December 3, America observed what has become known as "Education Week." There is no educator nor wide-awake citizen who can have escaped being reminded during this period of the importance of education as a safeguard of the democratic institutions of the United States. However, it is quite doubtful whether many educators or the most enlightened of the general public are aware that during November there was convoked in Washington a meeting, the significance of which, for the furtherance of sound education and national strength, can hardly be overestimated. We refer to the "Conference on the Training of the Youth of the United States" called by Secretary Weeks of the War Department.

There was assembled at this conference a very distinguished group of representatives from the foremost governmental and non-governmental, educational, recreational, patriotic and welfare organizations of America. This group of men was asked to come to Washington to devote three days of its valuable time to a consideration of the serious problem of formulating ways and means of developing the American youth mentally, morally and physically in order to make of him the highest possible type of citizen. The justification for such a conference is evident when we consider the following excerpts from a message of Secretary Weeks:

The need for a concerted effort to increase the physical fitness of the young men of the country was evidenced this summer, when it was found, in some sections of the country, the rate of physical defectives exceeded 100 per 1,000 of the young men who applied to attend citizens military training camps.

The following are some reports and statistics on our man power as indicated in examinations during the World War: Fifty per cent subnormal physically, many with eradicable defects; 24.9 per cent illiterate with corresponding ignorance of American ideals and citizenship.

Although practically everyone grants the reality of the conditions described above some may be surprised that the War Department is taking such a keen interest in training the American youth. Is not the peace-time function of this department merely to manage our "small Army and diminutive

Navy" and in times of war to recruit and whip into shape sufficient recruits and implements of war to defeat the enemy? By no means, the Government answers, because by an Act of June 4, 1920, the War Department has been charged in a measure never before approached, with the responsibility of providing for the national defense. The recent conflict demonstrated that modern wars are won only by a united nation—a nation wherein each department is carefully organized and coordinated so as to make for the maximum of efficiency. Another lesson we should have learned is that such an organization cannot be brought about overnight. Because of our lack of preparation vast, material resources and multitudes of human lives were sacrificed before the United States could muster its producing, transporting and fighting forces in anything approaching adequate organization. Many there are who firmly believe that the United States would never have been drawn into the war had we been well organized. At least we certainly would have been accorded more careful and respectful treatment by certain nations who believed us "too proud to fight" and at the same time apparently unable to fight.

It is, then, for the purpose of avoiding a similar loss of life and wealth, by remedying our national weaknesses that the War Department is so intensely interested in discovering ways and means of increasing national strength. The wisest possible way was discovered when it was decided to spend our efforts on the development of the highest standard of physical, mental and moral traits in our youth and the organization of the resources of the country so that they may be invoked in times of crises with the highest degree of efficiency.

Since the United States has adopted no plan of universal military training and since the Government is able to give direct training to comparatively few through its official and semi-official organizations—the National Guard, the Army, the Navy, the Reserve Officers' Training Corps, military and naval academies, many private military schools, land-grant colleges and universities, citizens' military training camps, etc.—the obligation of training our youth devolves largely on non-governmental agencies. During the conference it was interesting although distressing to observe how little the vari-

ous national organizations understood or utilized one another's resources. Stranger still, the departments of the Government were largely ignorant of the contributions which each had made in the various fields of education. Thus, the War Department knew practically nothing about the extensive and effective program of the Department of Agriculture. Through this program fully 500,000 boys and girls are organized in community clubs, the purpose of which is to educate the children of rural communities in the best ways of raising corn, pigs, poultry or cattle and to practice the most approved methods of home economics.

On the other hand there was a most hopeful sign in the display of willingness, even eagerness on the part of the representatives of both governmental and non-governmental agencies to familiarize themselves with one another's activities and to cooperate more readily in carrying out the various programs. It was the general opinion of the representatives that some sort of a semi-governmental council should be formed which would work out a nation-wide program wherein the forces which are now divided, and, therefore weakened, may be enabled to unite so as to realize in a speedier and more complete way the goal at which all are aiming, the development of the coming generation into the highest possible type of American citizenship.

We may now discuss some of the most important revelations of the conference that will be of interest to educators. These topics will be considered under the following headings: physical training, skill, education and attitudes towards citizenship. We use this classification because it covers the headings used at the meeting.

Perhaps all of the above points are covered by the motto of the clubs organized throughout rural America by the Department of Agriculture in cooperation with the various state and county workers.

The motto of these clubs is "To Make the Best Better," and the emblem is the four-leaf clover with an H on each leaf. These H's have a trinity training significance: (1) Train head to think, to plan, to reason; (2) train hands to be useful, to be helpful, to be skillful; (3) train heart to be kind, to be true, to be sympathetic; (4) train health to resist disease, to enjoy life, to make for efficiency.

This and similar work for adults is conducted in cooperation with the State Agricultural Colleges at an annual cost to the Federal Government of over \$7,000,000 and to the states and counties of almost \$12,000,000. There are in all 3,355 persons employed in the conduct of this work. However, it has proven of such tremendous value in revolutionizing conditions in rural communities within the last decade that this expenditure, provided by the Smith-Lever Agricultural Extension Act, has been justified by practically every test that can possibly be applied.

Let us now consider the conditions which are reflected in the physical condition of the youth of today. From a nation of outdoor workers, Americans have rapidly evolved into a nation of indoor workers. A majority of our youth is confined in offices, schools and industrial plants during a major part of the working day. Outside of working hours many, if not the majority, seek their recreation in the theater, the card room, the parlor, the library or any one of many places of passive amusement. The craze for riding in automobiles has also contributed towards weakening our young pupil people by denying them to a considerable extent the excellent exercise of walking. School athletics have become so specialized that comparatively few are given any impetus to indulge in the well-known school sports. We cannot always say where the blame lies, but we can be sure that many schools are entirely too lax in providing for the physical training of the vast majority of their students. They may provide gymnasia and stadia, etc., but if these facilities are utilized only for advertising the school by displaying a small group of supermen in contest with a similar group from another school, then we are forced to charge that the athletic system does not justify its existence. What is needed is a scientific plan of physical training which will make every student as nearly a fit specimen of mankind as possible.

In passing, we must not forget that much of the physical disability of American youth is due to the home. In many homes there is not sufficient income to provide adequate nourishment, whereas in others there may be enough income but a disastrous lack of judgment in the selection or preparation of food. Either situation leads to mal-nutrition, which, experts agree, is exceedingly widespread throughout the coun-

try. Thus, Dr. L. Emmett Holt<sup>1</sup> says, "A number of extensive surveys have been made upon the health and nutrition of school children. . . . The proportion of under-weight children and those suffering from defects which affect nutrition and hamper growth has been found to be amazingly large, in most communities fully 30 per cent." The food problem, together with the ignorance and indifference of many parents regarding the needs of children, has certainly worked havoc.

The close relationship between mind and body is generally recognized, although most schools have failed to give much practical application to the theory. We know that unless the body is sound the probability that the mind will function properly is slight. We know, too, that when the body is ill we tend to follow out in action many ideas which would probably never enter the mind were we well. Thus, most suicides are committed by physically run-down persons. How many neurotics, those whose minds and bodies are ill, do we find among the murderers, the sexually abnormal, the anarchists, and other anti-social individuals? If by curing the bodies of such people we can also remedy their minds, certainly the effort is worth the trial.

The remedy for the condition we have just described can be expressed in three words, *universal physical education*, a system of training whereby every child under nineteen years of age will have part in a well-balanced and carefully formulated program. This program should include semi-annual, or at least annual, complete medical examinations, corrective measures to remedy all defects discovered, sanitation laws, nutrition classes, practical training in proper habits of hygiene such as are inculcated so thoroughly by the Modern Health Crusade,<sup>2</sup> games and setting-up exercises and group athletics.

The National Physical Education Service, established in 1918 in response to a request of the United States Bureau of Education to function with other organizations as an executive body, has accomplished much in putting such a program into operation. Largely through the efforts of this body the number of states having legislation bearing on physical training has increased since 1918 from eleven to twenty-eight. Dur-

<sup>1</sup>"Food, Health and Growth," L. Emmett Holt, M. D., Sc. D. New York, 1922.

<sup>2</sup>Modern Health Crusade in Parochial Schools. J. D. Becker. Catholic Charities Review, September, 1922.



ing the same period there has been an annual increase in state appropriations of \$280,000. Fully 500,000 more children are being reached by the training provided in this new legislation. When framing physical training bills, the sponsors must make careful surveys of conditions in their respective communities and include only those measures which are practicable. Then the public is to be educated to a point where it will force legislatures to pass the laws and, after they are passed, cooperate in their enforcement.

The states should provide for carefully trained directors of physical education and then place at their disposal the means of putting their programs into practice. Here we are concerned mainly with putting the program into our schools. First it is desirable that the classroom teachers take direct charge of the work. In order to prepare teachers all normal schools should provide intensive training in physical education, and the teachers already in the field should be provided with the facilities necessary to obtain a knowledge of the work through summer courses, institutes, etc.

Eventually, no one who has not had careful training in physical education should be eligible for a State Teacher's Certificate. Such a plan would not only prepare the teacher to train her pupils properly, but it would develop her own physique so that she could better stand the confinement and strenuous mental activity of her profession. She will also be a model of physical perfection whom her students will imitate and whom they will respect much more than they do the cranky, anemic looking individual that is so often found in charge of the classrooms of today.

Until the states pass and enforce adequate physical education measures it will be well for schools, social centers, clubs, playgrounds, etc., who have anything to do with the education of the youth to get in touch with and utilize the carefully formulated program which certain private agencies have found so effective. Such a program as the Athletic Badge Test seems desirable. These tests which consist of a simple graded set of standard feats in running, jumping, climbing and throwing which children at certain ages should be able to perform, were first introduced ten years ago into some public schools. Now they are a part of the physical education program of ten states and they are employed in a total of twenty-five.

There are three classes of badges or awards which a contender may win. These awards are graded according to the difficulty of the feats necessary to gain them. By this plan anyone can test his own fitness. On the other hand, the system is especially adaptable to groups. Thus a whole class or school may compete against a similar group in another city or state. The procedure is to try out at least 80 per cent of each competing group, record the individual scores and then take the average for the group. The group having the highest average will be awarded a trophy. Such a plan is most effective in stimulating every unit of the group to exert his best efforts because if he makes a poor showing he pulls down the average of his group and therefore draws upon his head the censure of his associates. However, if a child shines forth as a star athlete and raises the average of his group, he immediately becomes the hero. All, therefore, seek to develop themselves to the limit. Here, of course, we take for granted that all who compete in these contests have been approved as competent by school medical authorities. We certainly condemn forcing or even allowing a cardiac or under-nourished case to participate in strenuous exercise.

Another point in favor of this program is that it is sponsored by a national organization, the Playgrounds and Recreation Association of America, and is therefore standardized so that, when a boy receives a badge for a certain feat in New York, he has the same kind of an award as a boy who performs the same feat in California. Thus the boy in New York becomes a brother of the boy in California just as a Boy Scout is a brother to any Boy Scout in the world or a Knight of Columbus is a brother of every other Knight of Columbus. This belonging to so vast a body of athletes appeals strongly to childish imagination, and its motivating power is therefore most valuable. For the above reasons the conference seemed in favor of spreading this program throughout the nation.

The above is a summary of the accumulated contribution which the distinguished guests of the War Department had to offer in regard to the ways and means of bettering the national health. In succeeding articles the other phases of the program for increasing national strength will be described.

J. D. BECKER.

## EDUCATION IN NOVA SCOTIA BEFORE 1811\*

### INTRODUCTION

Fundamental changes in the educational policy of Nova Scotia have occurred since pioneer days of settlement. A well-ordered body of school law now provides for the province a system of public schools commensurate with modern needs. Few characteristics of its origin remain. Professional vision has democratized public education and injected new purposes into the work of our schools.

The passage from the old order to the new was effected only by a gradual process. For many years ideals in educational theory and practice that had served to mould and direct educational effort in colonial days continued to exert a potent influence on the trend of subsequent school development in the province. It is by an insight into their nature that a clue can best be discovered both for a proper grasp of later educational problems and for an understanding of the educational situation in Nova Scotia as we have it today.

Coming within the compass of the period reviewed by this study are such controverted points in historical accuracy as date of establishment of our earliest schools, their founders, administration and first teachers; and such basic considerations as character of the early Acadian education, origin and administration of the Nova Scotia school lands, sectarian motives governing our original school policy, and the growth of an awakening consciousness for the need of higher education. These topics are of profound import both from an historical and institutional viewpoint.

After diligent examination of records, printed and in manuscript, the writer feels justified in claiming that he has something original to contribute to our knowledge of the beginnings in education in Nova Scotia. He is aware of the existence of but one formal work on the subject—the recent volume, "Public Education in Nova Scotia," by James Bingay, M.A., Supervisor of Schools, Glace Bay, Nova Scotia.† This

\*A dissertation submitted to the Faculty of Philosophy of the Catholic University of America in partial fulfilment of the requirements for the degree of Doctor of Philosophy.

†Kingston, 1919.

work covers the history of educational development in the province generally from the beginning to the present time. Something additional is contributed by the present treatise to what Mr. Bingay has to say of our educational institutions in their incipency.

It has been brought to the author's notice that Dr. Brunt, of MacDonald College, Montreal, has conducted research similar to that pursued by Mr. Bingay. This study, however, has not been published.

Apart from the work above named, the desultory allusions to educational matters of the province found in political histories present invariably a rather imperfect and disconnected view of the state of education in Nova Scotia in pioneer days. The writer has found that for trustworthy evidence primary source material needs to be consulted.

In bringing this work to completion the writer takes the opportunity to thank those who by helpful suggestion, courteous service and indulgent patience encouraged him in his task. He expresses his gratitude to the staffs of the several libraries in Washington who rendered courteous assistance in locating material pertinent to the study. To Dr. Walcott of the United States Bureau of Education he feels particularly indebted for allowing him free access to the valuable collections of that Bureau. To Mr. Piers, Custodian of the Public Records of Nova Scotia, and Miss Donohue, Librarian at the Provincial Building, Halifax, he is indebted for placing at his disposal precious manuscripts and rare volumes entrusted to their keeping. He particularly acknowledges his indebtedness to the several professors of the Department of Education of the Catholic University of America, and recognizes in an especial manner the assistance rendered by Reverend Dr. P. J. McCormick, Professor of History of Education at the same institution, who directed the course of the work and on numerous occasions offered helpful criticism.

In Nova Scotia, at the present time, there is, in connection with readjustments being made in our school program and the attendant study of expanding school functions, a heightened interest shown in the scientific examination and investigation of fundamental principles upon which our school sys-

tem is based. This interest carries investigators back to a time prior to the establishment of state schools and into topics that demand patient and attentive study.

Due to the paucity of published treatises on the subject, research of this nature imposes many tedious difficulties; it necessitates the consultation of an unclassified mass of original historical material amongst which the educational data are not abundant; for during those years that the educational activity of the province remained, more or less, a matter of private enterprise there was no necessity for keeping record of its conduct. Schools then were instituted, supported and disciplined by itinerant teachers or by several industrious persons of an isolated community who coordinated their efforts to erect a school and hire and support a teacher, sometimes at their own expense. The only requisite for establishment was official permission, and frequently even this requirement was ignored. Sometimes, however, those semiprivate institutions made application for governmental assistance, and in this way we are made aware of their existence.

Likewise, of the manuscript material available for examination, about all of it comes under the broad class of "historical archives." Of the Public Records of Nova Scotia, no assortment or index has been made of the educational data they contain. For this reason their examination entails the handling of a mass of documents productive eventually of a small amount of information in proportion to the labor spent.

For the most part, however, this inquiry represents conclusions arrived at after a due examination of primary source material. Part of the documents consulted are originals, and part facsimile transcripts from the London and Paris archives. The evidence of the latter group may be accepted as being of equal authority with the originals. Testimony of a second-hand character was resorted to only when it revealed information not available from primary sources, and effort was always made in such cases to corroborate its validity by comparison of statement with probabilities in the case and an honest effort to appreciate the reliability of the author.

The writer's sources of information for the study were

varied. Some time ago he pursued research on the early French and English wars in Acadia in the Dominion Archives at Ottawa, Canada. Among the sources that came under his observation there were political histories of Nova Scotia and Canada, diaries, archival reports and numerous transcripts from the Colonial Archives, London. Latterly he pursued the study here presented in the depositories of the Library of Congress, Washington, D. C., and in the United States Bureau of Education in that city. Here he had the opportunity to examine again histories, educational treatises, laws, statutes, and journals of the Nova Scotia House of Assembly. The most illuminating information, however, resulted from an intensive study of the Public Records of Nova Scotia in the Public Records Office, Halifax, and rare volumes and files of old newspapers in the Legislative Library at the same place. For the period under consideration the Records number approximately 175 volumes averaging 500 leaves each, foolscap size. They comprise books of Governors of Nova Scotia, minutes of the Executive Council and much miscellaneous correspondence belonging to the period now under investigation.

On account of the peculiar interrelationship that marks the progress of early church, political and social institutions in Nova Scotia, the writer frequently obtained suggestive and helpful information by referring to documents relating to ecclesiastical activities in the province during that period. Matter of this nature consisted of communications that passed between ecclesiastical authorities, found in considerable number among the Public Records of the province, church and church societies' reports and sketches on church work.

Accessibility to a comparatively full account of the endeavors of the Established Church of England in Nova Scotia leaves no doubt as to the part played by that body in shaping the social and educational life of the province in the era of colonization. The praiseworthy and blameworthy aspects of the educational policy it pursued can be established on the evidence of written record. With the French missionaries of the Catholic Church the case is different, there being good reason to believe that there has never been any fair estimate



or appreciation taken of the educational value of their influence among the French settlers in Acadia.

It seems evident that during the term of French occupation the labors of Catholic religious communities in the province transcended in importance what was achieved under government initiative. The French clergy instituted the social fabric of the Acadians; and if we ignore this important phase of their work we have nothing to recount for that period but tales of incessant wars. Since it was usual with them not to esteem it part of their mission to keep detailed record of their labors, it is surmised, in the absence of written proof, that the influence they wielded educationally was negligible. There is some evidence, however, to warrant the belief that the priest did concern himself with the educational welfare of those entrusted to his care. As he was representative of a highly respected authority and the most cultured figure among his people, it was but natural that he should exert a dominating, cohesive and educational force in his community.

In Chapter I, the French Period, an attempt is therefore made to establish an appreciation of the nature of the informal and the formal education conducted by religious orders in Nova Scotia during the French regime. Through the discovery in Reports on the Canadian Archives, 1904, of a transcribed letter of Brother Ignace of date 1656, the author has been able to ratify by information elicited from an authoritative source the truth of the supposed existence of an early Capuchin school at Port Royal and to state facts concerning it hitherto not generally known. In dealing with this topic, also, suggestions generously made by Reverend John Lenhart, O. M. Cap., St. Augustine Church, Pittsburgh, Pa., proved to be of much assistance in dispersing obscurities concerning the situation of this school and the date of its foundation. Likewise, after an examination of ecclesiastical communications of the period he has been able to add to our knowledge of the school operated in French times by the Notre Dame Sisters at Louisbourg.

Chapter II, Early British Period, 1713-1766, covers the British Colonial period from its beginning to the enactment of the first school law passed by the Nova Scotia Legislature.

By a study of the Reports of the Society for the Propagation of the Gospel in Foreign Parts some new items relating to the first schools it instituted in the province have been obtained.

Chapter III, A Period of Settlement and Educational Organization, reviews the general state of education in Nova Scotia before the year 1780. It deals with the question of the school lands, considers the school law of 1766 and notes the organization of schools in various parts of the province.

Chapter IV, A Period of Educational Expansion, considers the educational situation in Nova Scotia during the closing years of the eighteenth century, indicating the developments favorable to collegiate and secondary education and the steady progress toward the establishment of state schools. Observations are also made in this chapter on the state of Catholic, Indian and Negro education and the influence of the Loyalists on the founding of schools in the province generally.

A separate chapter, V, takes notice of educational activities in Cape Breton before 1811. That island, though separated politically from the mainland from 1784 to 1820, was socially always intimately associated with it. For all practical purposes, therefore, its schools may be regarded as having developed conjointly with those of the peninsula.

Throughout this study the chronological order of presentation has been adhered to in so far as facts permit. In the interest of clearness and easy transition, deviations from this strict order of procedure occur from time to time.

In his treatment and arrangement of material the writer has been guided throughout by personal experience as a pupil in the elementary and collegiate schools of Nova Scotia. Acquaintance also with persons prominent in the educational life of the province has helped him to acquire a more intimate knowledge of the subject discussed and has assisted him in many ways in the preparation of the work.

#### EXPLANATORY

Nova Scotia proper is a peninsula on the Atlantic shore of Canada extending northeast and southwest from the Straits of Canso to the Bay of Fundy and joined to the mainland of

Canada by the Isthmus of Chignecto. The Province of Nova Scotia comprises this peninsula and the adjacent island of Cape Breton.

Nova Scotia formed part of Acadia or Acadie—a name applied by the French to the great stretch of land that lay between their settlements on the lower reaches of the St. Lawrence River and the Gasparian peninsula eastward to the Atlantic Ocean; and from the Gulf of St. Lawrence to approximately the Penobscot River in the State of Maine. Its boundaries were never definitely determined by either the French or the English.

In 1621, Acadia was taken formal possession of by Great Britain, the reigning sovereign, James I, conferring it as a baronetcy on the Scottish knight, Sir William Alexander. For many years right to the territory was in dispute, but finally by the treaty of Utrecht, 1713, France relinquished her claim to Nova Scotia, reserving, of her original possessions on the Atlantic shore of New France, Cape Breton Island and Isle St. Jean (Prince Edward Island).

The King of England administered the government of the newly acquired territory through a representative stationed at Annapolis, Nova Scotia, until 1749, when the seat of government was transferred to the new settlement founded at Halifax in that year. In 1763, by the Treaty of Paris, France renounced in favor of Britain all that remained of her former possessions in New France; and Cape Breton Island and Isle St. Jean came under the direct supervision of the government at Halifax.

The southern extremity of ancient Acadia having been absorbed in the State of Maine, that remaining part of it west of Chignecto was constituted, in 1784, into a separate province called New Brunswick. Cape Breton, erected into a separate province the same year, was, in 1820, reestablished as a political adjunct of Nova Scotia, the two henceforth forming one governmental unit with the seat of administration at Halifax. Isle St. Jean was granted excision from greater Nova Scotia in 1768 and its name changed to Prince Edward Island.

PATRICK WILFRID THIBEAU.

*(To be continued)*

## CLASSICAL SECTION

The editor of this section earnestly solicits queries regarding any phase of classical studies. He will endeavor to answer all such questions personally, giving special notice in these columns to whatever he regards of sufficient general interest. A word from you regarding your solution of any of the many problems concerned with the teaching of the classics will also be gratefully received and will here be placed with due credit at the disposal of our Catholic teachers.

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The disciplinary values of Latin and Greek have always been recognized. In fact teachers of the Classics have stressed them so much that in many cases they have lost sight of all other values. To do this is to play directly into the hands of the enemy; for without the practical values already discussed, and without the cultural and religious values to be reviewed later, the case of the Classics based solely on the argument of discipline would be a sorry one indeed. We may argue that the mental discipline derived from classical studies cannot be obtained to the same degree from any other source, but a substitute, for disciplinary purposes, can be obtained in other studies, at least sufficient to warrant abolishing the Classics if justified for no other reason. Accordingly teachers of the Classics err greatly if they teach with the consciousness of no other values in their field of work.

The disciplinary values of Latin and Greek rest on their capacity to develop mental power. The highly inflectional nature of these languages develop habits of painstaking accuracy and a capacity for concentrated attention, and thus help lay the foundation for greatest success in business or professional life. (Cf. S. Paxson, *Classical Journal*, Vol. II, pp. 401-417, "Latin—A Live Factor in Mental Insurance.") The very mental process which a student must experience in translating even a short Latin sentence requires a whole series of accurate observations, a mistake in any one of which is fatal. The student must first determine the given conditions, apply the rules of syntax in order to draw the correct conclusions, and then state these conclusions clearly and concisely. These three processes—accurate observation, the drawing of correct

inference from facts observed, and the expression of the results—give a student a continued training in the essentials of scientific method. While other subjects of the school curriculum undoubtedly have disciplinary values, Latin and Greek properly taught furnish material preeminently suited to pupils of school age when something difficult is needed to bring out intellectual power.

Miss M. C. Simpson, in the *Classical Weekly* of December 4, suggests a device for teaching verb-forms. A faulty knowledge of the verb is of course responsible for by far the majority of the errors in translation. To avoid confusion of tenses the student must memorize the following table:

Tenses	Active	Passive
Present	Present stem	Present stem
Imperfect	- Ō (m) - mus	- r - mur
Future	- s - tis - t - nt	- ris - mini - tur - ntur
Perfect Pluperfect Future Perfect	Perfect stem	Participial stem, an adjective ending some form of the verb <i>sum</i> .

The student must be impressed with the fact that the elements of no one of the four sections diagrammed must be joined with the elements of another.

In teaching semideponents, this same diagram may be used by obliterating the upper right-hand section and the one requiring the perfect stem, leaving the other two as a guide for conjugating such verbs.

For learning participles, the student should master the following table as typical:

	Active	Passive
Present.	mittens, mittentis, 'sending.'	'being sent.'
Future.	missurus, -a, -um, 'about to send,' or 'going to send.'	mittendus, -a, -m, 'to be sent' (implies necessity or obligation).
Perfect.	'having sent.'	missus, -a, -um, 'having been sent.'

In learning this table, special emphasis should be laid on the English participles which have no exact Latin equivalent, since herein arise the main difficulties in handling the ablative absolute. After the student is made to give the participles of other verbs of different conjugations in this same way, and shows complete mastery of forms, he may then proceed to learn the properties and declension of participles and their relative time.

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The question of the proper training for language teachers has perhaps received too little attention in our struggles to meet the ever-increasing demands for teachers and more teachers. Those in authority, however, must consider this matter seriously, according as the exigencies of the times permit them to send teachers away to receive this necessary training.

Dr. Riemer, of the Pennsylvania State Department of Public Instruction, speaks in this regard respecting the teachers of his state, "The Department of Public Instruction should urge the various colleges of our state to give future foreign language teachers specific professional preparation both in this method and in content of courses. The future teachers of a foreign language should study the same as a major for four years in high school and for four years in college."

This training is especially necessary for the teacher of Latin, in so far as Latin is more difficult than the other languages ordinarily taught in high school. Yet how many of our teachers are asked to teach Latin in high schools, who themselves have had no more than the regular high school training in the subject. Surely for the proper mental equipment of a Latin teacher, the language should be studied "as a major for four years in high school and for four years in college" or to some equivalent extent. Even a year of post-graduate work is highly desirable, chiefly that the teacher may dip deeply into his subject and acquire a genuine desire to continue his studies and to enlarge his field of vision. If the teacher of Latin is truly imbued with this spirit, in spite of long years of service he will never become dull, he will ever be inspiring.

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We have heard of several devices to aid the student in his first struggles with Caesar's *Bellum Gallicum*. Some teachers openly advocate the use of an English translation, if not as an



omnipresent prop, at least "to enable the student to get the sense of the passage" before he wrestles with the text. In the writer's humble opinion, the use of a translation, as any sort of a help to solve the intricacies of a Latin text, is most harmful to the student's progress. It is the teacher's duty to help the student through difficulties, and the conscientious teacher will do his best to suppress printed translations. Some teachers and even certain text-books give summaries in English of each section of Latin text. Recently a teacher of experience has advocated the giving of a short synopsis *in easy Latin* of each chapter in Caesar, before the students try to translate it. She finds that her students can translate better since they know what they are trying to translate, and they have confidence in approaching Caesar after translating the simple Latin.

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A proposed international Society of Teachers of the Liberal Arts is being organized in France, under the title of "Civitas Nova."

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The following is an excerpt from an article by Dr. Clyde Furst, secretary of the Carnegie Foundation for the Advancement of Teaching, which is entitled "Entrance Requirements of Colleges Belonging to the Association of Colleges and Secondary Schools of the Southern States."

The relation between the prescription and the recommendation of various subjects by the institutions and the number of units offered in those subjects by the entering students is of great interest (Chart X). It is perhaps not surprising that more English and history should be offered than the colleges required or hoped for; it is often presumed that these books-subjects are easy to teach and to study. That 23.5 per cent of the units offered were in English when the prescribed, alternate, and elective units in that subject amounted to only 20.5 per cent of the whole, is intelligible. No one, however, who is unfamiliar with the popular interest in history that is characteristic of the South and with the predominance of that subject in southern schools would have expected a 10 per cent prescription and recommendation in history to be met by an 18.8 per cent offering by students of that subject. The 20 per cent offering of units in mathematics in response to prescriptions and recommendations amounting to 18 per cent, is even more puzzling. The extraordinary offering of 14.4 per cent of

Latin in response to prescriptions and recommendations of 11.6 per cent, is clearly due to the situation of other foreign languages. In spite of a recommendation of 4.9 per cent, but .1 per cent of Greek was offered. The recommendation of 5.7 per cent of German was met by an offering of .47 per cent. The idea that Spanish would take the place of German is indicated by a 5.3 per cent recommendation but is not confirmed by the offering of only 1.4 per cent. Only the recommendation in French, 6 per cent, is approached by the offering, 4.9 per cent. *Plainly Latin is still the foreign language of southern secondary schools.*

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The following new books are of special interest to teachers of the Classics:

"Marcus Aurelius"—A Biography, by H. D. Sedgwick. New Haven: Yale University Press.

"The Founding of the Roman Empire," by F. B. Marsh. Volume I of the University of Texas Studies. Austin, Texas.

"The Manuale Scholarium." Translated by R. F. Seybolt. Cambridge: Harvard University Press.

"Virgil and His Meaning to the World of Today," by J. W. Mackail. Boston: Marshall Jones Company. (Our Debt to Greece and Rome Series, Vol. 15.)

"Greek Biology and Medicine," by H. O. Taylor. Boston: Marshall Jones Company. (Our Debt to Greece and Rome Series, Vol. 35.)

Rutledge and Co. of London have announced an English translation of P. De Labriolle's *Histoire de la littérature latine chrétienne*.

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*Spicilegium Sacrum Lovaniense* is the name of a series of works on the Fathers just inaugurated by Université Catholique at Collèges Théologiques O. P. et S. J. de Louvain. It will cover the period from the end of the Apostolic Age to the end of the Council of Trent, and will consist of *Studies*, i.e. works of critical, historical, literary or doctrinal nature; *Texts*, i.e. the publication of hitherto unedited writings; and *Documents*, i.e. instruments of research such as manuscript catalogues. Some of the works soon to appear are:

Saint Jérôme: I. Sa vie. II. Ses oeuvres, 2 Vol. par F. Cavellera, professeur aux Facultés catholiques de Toulouse.

La Réforme Grégorienne: I. Les Grégoriens, par A. Fliche, professeur a l'Université de Montpellier.

La tradition manuscrite des sermons de saint Augustin, par Dom A. Wilmart, O. S. B.

Paul de Samosate, étude historique par G. Bardy, professor aux Facultés catholiques de Lille.

The appearance of this series augurs well for the rapid progress of patristic studies, and marks a most remarkable resurrection of the ruined University of Louvain.

It is hoped that these volumes will be translated into English, as they appear, without any considerable delay.

ROY J. DEFERRARI.

## EDUCATIONAL NOTES

### THE PROBLEM OF THE COLLEGE FRESHMAN

The Bulletin of the American Association of University Professors for October, 1922, describes attempts that are being made in various institutions of higher learning to initiate students into college work. The difficulties which students experience when they come to the college from the high school are perhaps more considerable than has been recognized generally. Often they have been ascribed to the weakness of the lower schools rather than to anything inherent in the very fact of transition. Following is the course planned at Johns Hopkins for the purpose of preparing students for college studies and responsibilities.

At the critical period in mental development which is marked by the beginning of college life the all-important thing is that the student should, if possible, be acquiring sound habits of intellectual procedure—habits of definiteness in ideas and accuracy in statement, a sense of the difference between the plausible and the proved, and appreciation of the contrast between the patient, critical and circumspect methods of genuine science and the casual observation and hasty generalization of the untrained mind.

It is of importance that every Freshman should from the beginning be made to feel that he is entering, not upon a mere continuation of his secondary school work, but upon an essentially new, distinctive, and much more serious and exciting stage of his education; and he needs a definite initiation into the methods and requirements of this new stage. To produce this effect upon the mind of the beginner, a course differing markedly in content and method from those usual in the secondary schools should be provided.

What this course tries to do is, first, to make the student definitely conscious of the processes of thought which he does apply in his own dealing with problems; second, to make clear to him what are the right processes; and, third, to habituate him to the use of the latter.

The outline of the course as given in 1921-22 is as follows:

1. Preliminary tests of students' ability and general knowledge.

- (a) Powers of observation and accurate description.
- (b) General information.
- (c) Detection of fallacies in reasoning.
- (d) Discussion of results.

2. How to study.

3. Knowing, guessing, and believing.

4. Why people disagree in opinion.

5. The art of consistency and of proof from conceded premises.
6. Physical facts: how to get them.
7. Causes and effects: how they are determined.
8. Facts concerning past events: how they are established.
9. How a great scientific theory is built up.
10. Some fundamentals of the scientific conception of man and nature.
11. Some characteristics and problems of the present age.

#### THE COLLEGE AND RELIGIOUS EDUCATION

Dr. Walter S. Athearn, of Boston University, in a speech on "The Outlook for Christian Education" which he delivered last summer at the Quadrennial International Sunday School Convention in Kansas City, made a bold indictment of the Protestant colleges of the country in the following words:

The next step is to redeem the church college. . . . Our church colleges have failed to recognize that they have a distinct contribution to make to the church. The Department of Philosophy in a Christian college should give to all students a philosophical interpretation of the ideals of the Christian religion, so that whatever philosophies may evolve out of the sciences taught in that college, they will all be seen in the light of the philosophy of Christianity. . . . Denominational colleges have failed as teachers of Biblical history and literature, and the nature and structure of religion, but their most lamentable failures have been in their departments of philosophy and ethics, and their departments of sociology.

The editor of *Christian Education*, in a letter addressed to the presidents of these colleges, called this statement of Dr. Athearn to their attention and asked for comments. "Will you be good enough to tell me how much truth you think there is in Dr. Athearn's assertions? Will you answer with special reference to your own institution?"

The replies he received are most interesting, ranging all the way from indignant denial to a whole-hearted acceptance of the charges made against the denominational college. A number of presidents, however, felt that the charges were too sweeping. Considering the many handicaps under which the Protestant colleges labor, they expressed the view that the great majority of them were fulfilling their mission. They stated that the student body of their institutions was being imbued with the Christian viewpoint of ethics, sociology and philosophy and was going out into the world as convinced believers and upholders of Christian ideals. Many, however, com-

plained of the spirit of the age, the prevalent materialistic philosophy, the lack of interest in things religious, and cited them as causes for the breakdown of religious ideals and character education rather than the failure of the college to do its work. Against this tide of false philosophy and religious antagonism, the church college has not been powerful enough to maintain its position.

What the leaders of Protestant education have been loth to admit is freely conceded by the presidents of some of our state universities. In them religion is at a very low ebb. In many universities it simply does not exist. President Thompson of Ohio State University recently said:

I am in no way untrue to state institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society as if he had been educated in a non-Christian country.

Frantic efforts are being made in many state universities by religious groups to save something from the wreckage, but practically all engaged in this work are agreed that only a small percentage of the student body is being reached by Christian influences. Not only is the spirit of the state university non-religious (in some cases it is positively anti-religious) but the philosophy, sociology and ethics taught are steeped in evolution and are mechanistic in attitude and anti-Christian in outlook. The emphasis placed on science and its supposed antagonisms to religion, brought out at every opportunity and in every subject, has created an atmosphere in which religious faith is doomed to slow but sure extinction. If thinking America becomes unbelieving, and there are not wanting indications which point in that direction, the fault will lie almost wholly with the great state universities whose powerful influence on the intellectual life of the country is making for doubt and unbelief, and not towards the maintenance of Christian principles and ideals.

What about our Catholic colleges? There can be no question of the fact that they, one and all, understand perfectly the reason of their existence. They were founded, and they exist today, to train not only scholars but Catholic scholars. Religion is not merely the reason for their existence. It is the vivifying purpose of all they do. This religious purpose is



never lost sight of, not even blurred, in the minds of the administrators of the Catholic college. In the pursuance of this fundamental ideal, Catholic colleges have emphasized very strongly the necessity for every student acquainting himself with the Christian philosophy of life. Religion is required of all men and women students, and under that subject are included instruction in formal doctrine, Biblical literature, history of the Church, as well as training in worship and attitudes. Philosophy, too, is a required subject in all our liberal arts colleges, and most of them are of that character. The scholastic thought dominates the classroom, and its relations to sociology, economics, history and the sciences are always brought to the attention of our students.

It cannot be said with truth, therefore, that the Catholic college is not fulfilling its function as a Christian institution, that it "needs redemption." One may ask, however, whether it is doing all that it possibly can to live up to its high ideals and whether the products of our Catholic colleges are manifesting in their lives and in their influence the truth of the doctrines of Christ. One hears many criticisms of the young men and women who leave Catholic institutions. The burden of this criticism seems to be that our young people after graduation manifest little or no interest in the Church and her problems and extend less help towards the solution of the same. Few consecrate themselves, either in the priesthood or out of it, to the furtherance of Christian principles. Their whole thought seems to be to make money. They fail miserably to appreciate and help to pay back the debt due the Church for the education which it has given to them. If this is true, and many believe that it is, who is to blame, the Catholic college or the student?

#### THE HI-Y

The Young Men's Christian Association has entered the field of "boy welfare" with an organization for high school students known as the Hi-Y. This association is operated by high school students for high school students, under an adult supervisory board. Its purpose is set forth as "the creation, maintenance, of high school standards of Christian character throughout the school and community." While it is primarily a religious organization, it claims to proselytize for no church but to safeguard the interests of all. It likewise aims to give its members practical training in the fundamentals of citizenship.

The local Hi-Y is organized by the local Y. M. C. A. and must be affiliated with the state Y. M. C. A. and the School Boys' Christian Movement of North America. The membership must equal 50 per cent of the boys enrolled in the school. The Hi-Y stands for six principles:

1. Members are loyal to church and Sunday school.
2. Bible study is considered fundamental to the success of the organization and to the development of its members.
3. Unselfish service develops and arouses the noblest qualities of manhood.
4. Clean speech, clean habits, and clean athletics characterize the clean man.
5. The proper training of young people encourages them to assume and discharge actual responsibilities.
6. Young men need competent and helpful counsel concerning their various life problems. Each club is required to have an advisory board of at least three Christian men.

It is claimed that there are 1,800 Hi-Y clubs in the United States with a total membership of more than 50,000 boys. The organization has received the endorsement of high school principals in various localities, particularly in Mississippi.

The question at once arises: Has an organization of this description a rightful place in the public school system of the United States? The Y. M. C. A. is acting entirely within its rights when it organizes an association for boys of high school age. But it is quite another thing to make the public high school the unit of such an organization. If the American public school is to preserve its non-sectarian character, it cannot well include in the list of its student activities a society that is strongly sectarian. The Y. M. C. A., root and branch, is a Protestant organization. Now there is a considerable number of high school students in the United States who are not Protestant. We may speculate on the possible position of such students in a school in which more than 50 per cent of their fellows are members of the Hi-Y.

There are well-defined objections to membership of Catholic young men in the Y. M. C. A. The fact that they are denied the full privileges of membership shows rather conclusively that they are not wanted. The spirit of the Hi-Y will not be different in this respect, and in this case it will become the spirit of the entire school. Even if attempts at proselytizing

were never made, which is rather an impossible supposition, judging from experience with such organizations, the American High School cannot foster a distinctly religious and sectarian organization, which will enroll at least 50 per cent of its students, and still escape the charge of sectarianism.

In the January number of the *School Review*, Dr. Alexander Inglis, of Harvard University, expresses his opposition to the movement as follows:

I happen to be one of those thoroughly opposed to the organization of such an institution in connection with the public high school. Whatever may be the universality of aim on the part of the Y. M. C. A., it must be considered essentially as an institution in practice open only to those who are in some way related to an evangelical church. Certainly adherents of the Roman Catholic Church, of Jewish congregations, and of some other sects are not likely to find a place in the Y. M. C. A. or its Hi-Y. This means, of course, that the Hi-Y must be an essentially selective organization, by no means equally open to all members of the high school. It follows, therefore, that the development of Hi-Y clubs in public high schools must lead to the organization of selective clubs and must necessarily challenge the establishment of more or less rival clubs by the Roman Catholic Church, by the Y. M. H. A., and by other institutions whose tenets are more or less challenged by the establishment of the Hi-Y clubs. Thus may easily arise the development of clashing interests more or less related to religious issues in the public high school. This would follow whether the Hi-Y is directly or indirectly related to the pupils of the public high school. I should like to voice very definite opposition to this whole Hi-Y movement in connection with the public schools.

#### EDUCATIONAL PERIODICALS

*The Catholic School Journal* (December): Sister Cecilia Gertrude, S. C., Ph.D., offers some practical hints on the teaching of algebra in the First Year High. Sister John Berchmanns continues her compendium of religious instruction according to the requirements of the Catholic University. The teaching of geography in the primary grades is discussed by Sister M. Alma, Ph.D. "Training in Democracy," by the Rev. B. X. O'Reilly; "The Present State of Vocal Music," by Rev. F. J. Kelly, Mus. D; "Teaching the Little Ones to Pray," by the Rev. W. A. Daly, are other useful contributions.

*Catholic School Interests* (December): H. E. Brown offers the results of an investigation into courses provided by various manuals, with the aim of determining the standard content of

the Chemistry Laboratory Course. The parish of St. Thomas the Apostle, Chicago, has completed a beautiful and practical residence for the sisters. The architects describe the building in detail and present a number of interesting cuts. Hugh Graham describes the education of John Stuart Mill with the aim of throwing light on the problem of the gifted child. There is much practical material in the discussion of the Theory of Color in the Elementary Grades, by Mother Mary Philip. Other interesting contributions are "On Teaching Community Civics," by Caroline E. Magill; "General Considerations in the Study of French," by F. De La Rochelle; "American History Tests," by A. C. Monahan; "Incidental Reading," by Ann L. Boucher; "The Function of the State in Education," by W. A. McAuliffe.

*The American School Board Journal* (January): This issue is the Annual Building Number and contains a wealth of practical and well-illustrated material on many phases of the building problem.

*Education* (January): In order to meet the needs of business life, commercial education needs redirection, according to C. C. Crawford. The writer discusses some phases of this redirection. Wallace N. Stearns discusses ways and means of making the college a more potent influence in the lives of the people in whose midst it is located. Other useful articles are "The Need of Educational Rejuvenation," by A. Curtis Wilgus; "Play and Life," by C. O. Weber; "A Concrete Problem in School Morals," by A. Laura McGregor.

*The Educational Review* (January): Everyone should read Frederick G. Henke's article entitled "Some Reflections on Educational Theory and Practice." It is an excellent summary of the chief problems the schools are facing at the moment. There are twenty or thirty centers in the United States at the present time where groups of mature men and women are organized for educational effort. The liberal character of the studies that are being pursued by these groups is described by Robert Tudor Hill in his article "New Forces for Liberal Education." The upshot of the discussion is that when working people go in for education in their maturer years, it is instruction of a cultural, non-vocational character that they choose. Clara Harrison Town points out the dangers and the difficulties that inhere in the problems of the education

of the superior child. There may be mistakes in selection, in the kind of courses offered, and in the method, any of which may prove harmful. J. B. Sears analyzes the practical implications of "Our Theory of Free Higher Education." Other articles are: "A Professorship in the Amenities of Life," by Walton Brooks Daniel; "Army Experiments in Education," by Elbridge Colby; "The Need for Emotional Control through Education," by Frankwood E. Williams.

*The English Journal* (December): W. Wilbur Hatfield contributes the first of a series of articles on the Project Method in Composition. Paul Speicher offers some source material for the teaching of Business English. Jane A. Hilson and Katherine E. Wheeling continue their outline of material for High School Literature.

*The Elementary School Journal* (December): The differences that school expansion has made in the matter of teaching reading are discussed by Charles H. Judd. The necessary range of children's reading is greater today than it was in the past. As a result no teacher, particularly in the intermediate grades, is doing her duty with children if she confines their reading to a basic text. E. N. Rhodes makes a very practical contribution to the solution of the question of the technic of teaching silent reading. Ethel C. Bratton offers an interesting account of the manner in which the children in the elementary department of the Ethical Culture School, New York City, prepared and published their yearbook. "The Winnetka Social Science Investigation," by Louise Mohr and Carlton W. Washbourne; "Child Labor Legislation," by Anna Y. Reed; and "Report of Corrective Treatment of a Group of Monotones," by Mary R. Kern, are interesting documents.

*The School Review* (January): The functions and duties of the High School principal are brought out strongly in two articles—"Opportunities for Professional Careers as High School Principals," by Eugene M. Hinton, and "The Managerial Duties of the Principal," by H. D. Fillers. Other articles: "The Preparation of High School Teachers in Wisconsin Normal Schools," by J. O. Frank; "Errors Made by High School Students in One Type of Textbook Study," by Walter S. Monroe and Dora Keen Mohlman; "Study in Organization of Food and Clothing Courses in High School Home Economics," by Leona F. Bowman.

G. J.



## BOOK REVIEWS AND NOTICES

**A General History of the Christian Era**, in two volumes. Volume II: Modern Times Since 1517, by Nicholas A. Weber, S. M., S. T. D., Associate Professor of History at the Catholic University of America. Washington: The Catholic Education Press. Pp. 710.

Volume I of the present work appeared in 1919 as a much needed textbook for Catholic high schools and colleges. It is now well known to our teachers and pupils. The same general plan which made for its success is followed in the present volume, but with very considerable expansion in the treatment, as evidenced by the number and variety of topics covered and the size of the book.

One scarcely needs to dwell upon the significance of the modern period for the Catholic teacher and student of history. For a true appreciation of it and all it involves, his attitude must first of all be set aright. Dr. Weber is as much concerned about this as unfolding the history. The treatment of the Reformation, as the first movement of the modern epoch, is a good illustration of his purpose and method. In it the whole religious, political and social situation is reviewed, and at every point an evaluation of the issues is made which the high school or college student can appreciate. Much church history is necessarily introduced, and if at any point, especially in the consideration of doctrinal matters, the author appears diffuse, it must be admitted that he has not presented facts too fully for the teacher or for the student's reading.

The clergy and laity, as apart from the academic body, will be attracted by the present volume not only for the general history which it presents with admirable brevity and point but also for its interesting account of such movements as Socialism, Anarchism, Feminism and the Peace Movement. The bibliographies attached to each chapter make further study of such topics easy and feasible. They add immensely to the value of the book for those especially who will be called upon to prepare addresses or papers on the subject covered by the author. Dr. Weber's History is not only a good textbook for school use but a manual for private study and reading, and as such it will undoubtedly be long and widely used.

PATRICK J. McCORMICK.



**Education in the Maritime Provinces of Canada**, by William S. Learned and Kenneth C. M. Sills. New York: The Carnegie Foundation for the Advancement of Teaching, 1922, pp. 50.

According to Doctor Pritchett, acting president of the Carnegie Corporation, this recent bulletin has been prepared to serve two distinct purposes: First, to report upon a general inquiry into the educational situation in Nova Scotia, undertaken at the request of the government of Nova Scotia; and second, to enable the Carnegie Corporation to decide upon a practicable plan for aiding education in the Maritime Provinces. It embodied consequently a study of general educational conditions which covers in an interesting way the elementary and higher school situation. As the investigators kept in mind the school standards which prevail especially in the United States their untechnical survey is of unusual attraction to the American teacher or educator.

The plan suggested for the reorganization of education concerns the higher institutions chiefly. It is, briefly, to make a union of the six small universities in Nova Scotia and New Brunswick so as to have at Halifax one strong university. The institutions to be merged would be King's College at Windsor, N. S., Dalhousie University at Halifax, N. S., Acadia University at Wolfville, N. S., Mt. Allison University at Sackville, N. B., St. Francis Xavier's University at Antigonish, N. S., and the University of New Brunswick at Fredericton, N. B. The plan is an adaption of English collegiate organizations. Each college would maintain its own student residence, classrooms, chapel, etc., where most of the freshman and sophomore work would be conducted, while advanced courses, all honor courses, and the expensive laboratory sciences would be taught in a central university controlled by a joint board and supported in part by the provinces. By pooling resources this arrangement is said to make possible the equipment of a first-class university, while sacrificing few or none of the advantages of the small colleges. It permits the denominational college with small endowment to command the most extensive university privileges and at the same time retain and strengthen its denominational character.

The plan of federation is expounded at length and in detail, not the least interesting part of which is the scheme of financ-

ing the whole project. After examining it one is naturally very curious to learn how it will be received by the Nova Scotians, and especially by those charged with the future policies of the denominational institutions.

PATRICK J. McCORMICK.

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**The Story of St. John Baptist de la Salle**, by Brother Leo, with an introduction by Most Rev. P. J. Hayes, Archbishop of New York. New York: P. J. Kenedy Co., 1922.

What the reading of the lives of the Saints did for St. John Baptist de la Salle, this little volume will, we feel certain, do for the youthful readers for whom it has been so admirably written. One leaves the volume with this thought forming itself in his mind: How can I bring it about that every boy-student of our Catholic schools shall be able to read these pages, replete, as they are, with unction and practical suggestion?

The author has beautifully traced the life interests of the founder of our Christian schools for the masses from the days of their latency to the year 1717, when he handed over to Brother Bartholomew the institute, in a flourishing condition and when it was as yet but beginning its far-reaching influences for good. Archbishop Hayes sums up the worth and merit of this little volume in his introduction, when he says: "This little work is most readable and instructive. The author's keen insight into the times of St. John Baptist de la Salle and the clear style that brightens almost every page with quaint and modern phrases or with homely parable should make the reading attractive to teachers and pupils and to educators generally, who would know wherein is hidden the secret of true education."

LEO L. McVAY.

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**The State and Church**, by Dr. John A. Ryan and Rev. M. F. Millar. New York: The Macmillan Co., 1922, pp. vi+331.

The timeliness of this volume cannot be gainsaid. The clear and lucid treatment of the subject enhances its usefulness to no slight a degree. Never perhaps was it more important for the moral aspects of the state, its origin, its end

and its function, to be presented concisely, forcefully and without bias than at the present time. Circumstances and conditions have so carried us, especially in this country, to the point that a review of these basic principles is not only useful but imperative. Our future protection and progress demand that the rising generation, upon whom the cares and duties of citizenship will soon devolve, be made acquainted not only with the facts of our history, our institutions and the machinery by which they have come to be what they are, but it is equally essential that they be given an insight into truths concerning the genesis of our government and the principles upon which it rests. To those then who will during the next four years leave our colleges and schools of higher learning this volume makes a special appeal. For them it fills a long-felt want. It provides the Catholic graduate with a substantially adequate *vade mecum* on the moral and religious aspects of the state. For his teachers and professors in ethics, political science and religion this volume will be found most serviceable in rendering functional much that has been hitherto inert and pointless.

The content of the work unfolds itself from the most authoritative presentation we now possess in the Catholic Church on the nature, authority and object of the state. This great work of Pope Leo XIII is carefully explained in the next chapter by the well-known moralist, Dr. John Ryan, in his characteristic conciseness of expression and unflinching devotion to truth. The next two chapters discuss the source and origin of the moral authority of governments and rulers. Father Millar, in the next three chapters, traces back the genesis of our American principles of democracy to the traditional teachings of Christianity. For the first time, at least in such a complete manner, has this been done. We can then agree with the authors and editors when they modestly say they believe that this portion of the work is a distinct contribution to the history of American political principles. The next few chapters are a symposium of the practical applications of these serious truths in the conduct of the individual citizen, both in his duties to the home government and through his home government, in his relation to other peoples.

The excellence of this, the third volume of the Social Action Series now being prepared by the Social Action Department of the National Catholic Welfare Council, merits not only our commendation, but our studied attention. It indeed speaks well for aims and purposes of the Welfare Council in its wise selection of the topic and its choice of those requested to handle the subject. We look with eager expectation for the future volumes of the series.

LEO L. McVAY.

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**The Educational Ideals of Blessed Julie Billiart, Foundress of the Congregation of the Sisters of Notre Dame of Namur, by a Member of Her Congregation. Translated from the French. London: Longmans, Green & Co., 1922, pp. 62.**

One of a series of studies of Founders and Foundresses of Religious Orders devoted to teaching, edited by M. Halcant, this translation is destined to interest not only the members of the Congregation of Notre Dame de Namur and their many friends but Catholic students and teachers generally. It is a very readable although brief account of the life of Blessed Julie and the history of her community as well as an appreciation of her educational ideas.

One learns from its examination, first of all, the spirit of the saintly foundress, without which the life of her congregation cannot be understood, and then the substance of those principles by which her distinctly educational efforts were directed. As might be expected, Blessed Julie was inspired from the beginning of her career by religious zeal, her only preparation for the great work which she inaugurated being that which study in the science of the saints had brought. She was untrained in the schools, yet her work and letters evidence a wisdom that from a pedagogical standpoint is remarkable. Religious fervor and love for souls supplied the moving force of this foundress, just as in the case of the many others from whom our teaching orders have come, but under circumstances and with those peculiar results which will mark off and individualize Blessed Julie from the rest. It is a pleasure to recommend this brief story of a great life to Catholic students and teachers.

PATRICK J. McCORMICK.

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